

# THE DAY OF HEARING:

Or,  
SIX LECTVRES VPON THE  
latter part of the thirde Chapter of the Epi-  
stle to the Hebrewes: of the time and  
meanes that God hath appointed for  
*men to come to the knowledge of his  
truth, that they may be sa-  
ved from his wrath.*

The summary pointes of every one of which Lectures are set  
downe immediately after the Epistle dedicatory.

Herevnto is adioyned a Sermon against  
*fleshy lusts, & against certaine mischie-  
vous May-games which are the  
fruit thereof.*

By H. R. Master of Artes, and now,  
*Minister of the word,*

Ioh. 3. 19.

*This is the condemnation, that light is come into the world,  
and men loved darknesse rather then light, because their  
deeds were euill,*



Printed at Oxford by Ioseph Barnes, and  
are to be sold in Pauls church-yard, at  
the signe of the Bible, 1600.

*Pross*

# THE DAY OF HEARING

SA. 1807 APR 27

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# TO THE RIGHT HONOV.

rable, SIR THOMAS EGERTON,  
Knight, Lord Keeper of the great seale of  
England, & one of her Maiesties most Ho-  
nourable privie counsell, my especiall benefactor,  
the increase and continuance of all spiritual bles-  
sings, with that true honor which is from God, &  
lasteth for evermore.



VRY binding me  
(Right Honoura-  
ble) to shew some  
testimonie of a  
thankfull mind to-  
wards you, I have  
presumed so farre  
as to offer to your  
good Lordship this small exercise of  
mine, such as it is, which I have taught  
and written according to the ability  
that God hath give me, & as the charge  
committed to me required.

The Apostle *Paule* instructeth his  
scholer *Timotheus*, and in him all mini-  
sters that haue the charge of teaching,  
to shew themselves *approved vnto God*, *1. TIM. 4.*  
as workemen that neede not to be asha-

med, *dividing the word of truth aright*. For in so dividing of the word consisteth the life & force of the ministry, that all mē, what age or conditiō soever they be of, which wilbe fed to live everlastingly, may haue their portiō of meate givē the out of that word, & that *in season*, or *cō-veniently*, that it may be savoury & pleasant as the venison of *Jacob* was vnto his father *Isaac*, and not vnflavoury as the sonnes of *Esau* made the offering of the Lord to be abhorred.

But such is the vntowardnes of this age, which, in respect of the time, should haue abounded with all knowledge necessary to salvation, that not only countrey people (specially where the worde hath seldome beene divided *aright*) but also the inhabitants of townes & cities, in too many places of this lande, haue neede to be taught the first principles of the word of God. For now in the latter daies, on the one side, the pride of life, atheisme, & the custom of sin hath so bewitched the world, that the heartes of most men are become fat, & their eares  
are

are dul of hearing, that the word which they hear doth not profit the: neither do the manifolde tokens of Gods anger revealed against the impiety & vnrighteousnes of this age, (as the pestilence, the late dearth, sundry new & strang sicknesses) nor the present troubles of wars, beside other innumerable exāples of gods displeasure daily seene among vs, any thing moue secure worldlings, and such as are hardened in vngodlines, to turne frō their own waies, & to obey the gospel of God while it is yet called *To day*. And on the other side, the poison of the whorish church of Rome hath so spread it selfe over the worlde, that as certaine wilde beastes, of which *Cicero* writeth; whē they be hūted, are wont with an intollerable filthy sent to driue frō the hunters; so the leaue of antichrist, though he be now hunted to his place, hath infected all that way where hee hath gon, that the vnholesome savor thereof cannot yet be purged with the bright fire of gods word: no not in those places where the word hath of a long season beene di-

*De nat. deor.*  
*lib. 2.*

vided aright, notwithstanding the continual diligence of faithful Pastours in their ministry, the vnreproueablenes of their conuersation, and the godly writings of many learned and zealous men.

For mine owne part (being one of the least & last among my brethré in this so weighty a calling) as afflictions are the assigned portion of a Christian, I haue beene weakned with Gods visitation of sicknesse, & chastened with the aduersities of this life, that little was the good that could be done by such as I am. I reioice of mine infirmities, knowing (as  
\* one, that was sufficiently tried with afflictions, hath writté for the cōfort of others) that experience & practise in bearing the crosse is that which maketh a right diuine, & a true Christiā indeede, Howbeit, having now aboute a yeare since, at several times, according to that measure of grace that I receiued, exercised vpon the latter part of the 3. Chap. of the Epist. to the Hebrewes, & supposing that scripture to bee most fit to bee handled in these daies, and among those  
people

\* Martin  
Luther.

people who I was to instruct, I thought  
it my duty, and the rather being requested,  
to publish the same to the benefite  
of others, specially of such as hunger  
after good things, & accept of that  
portiō of meat which curious & full stom-  
ackes have no lust to. I have added  
thereto a sermon, the matter whereof  
& the cause of annexing it to these Le-  
ctures is briefly specified in the preface  
to the reader. If profane writings, as hi-  
stories of profane mens liues, bookes of  
lustful loue, invented fables, & tricks of  
vaine mens wits, which helpe to builde  
the *Babel* of pride, & to fortifie the *Egypt*  
of sin, be so favourably received & stu-  
died on in the world, much more is  
Christian doctrine to bee regarded of  
Christian men. And whereas greate  
clerkes and graue diuines do out of the  
treasure of their many yeares studies  
bring their *gold* and *blew silke* to the  
building of the Lordes sanctuary, let  
goates haire be accepted at the handes  
of younger and poorer men, so it bee fit  
for the building, and be offered of a wil-  
ling

235. *ling heart*, as the Lord requireth. It  
skilleth not what prowde and envious  
men iudge of our enterprise, so long as  
we haue the testimony of a pure consci-  
ence. The world is alwaies like it selfe,  
ful of scorpion-like scoffers. And it is no  
new thing to see the commo evil of en-  
vie so to reigne in most men, that they  
haue other mens doings in obloquie, &  
seeke to depraue them. And this they  
do, as the Poet saith: (*ducunt;*

Horatius E.  
pist. lib. 2.

*Vel quia nil rectum, nisi quod placuit sibi,  
Vel quia turpe putant parere minoribus.*

either because they count nothing well  
done, but that which pleaseth their hu-  
mor: or else because they thinke it a foule  
disgrace that their inferiours should go  
before them.

But that I bee not tedious vnto your  
honour; as I haue founde vnderferved  
favour at your handes, so, being not  
othervvise able to testifie my loue to  
you, I am bolde to present vnto your  
Lordship this litle fruite of my labour,  
hoping that of your wonted clemencie  
& favour, you wil accept of it, as a mite

of

of a willing minde, and vnfaigned good will. And in that I haue therein alleadged other authors beside the holy scriptures, I did it of care to haue every truth confirmed in the mouth of approved witness.

I neede not heere speake of your Lordships good desertes. I know that a vertuous man loueth not to heare his owne praise: for it is better to be a good man indeede, then in mens opinion to bee so accompted. Wherefore as GOD hath exalted you to honour and dignitie, and (as a learned young man hath lately written to you) hath made you a *keeper* of many vines, and, as we see, hath wrought in you a notable care vnder her Maiestie to provide for the well-fare of his Church; so I beseech him that is Lord of Lordes long to preserue your honour in al safety, and to increase in you his giftes of grace, to the setting forth of his glory, to the continual good of his church, & finally to your owne eternal comfort, through the merits of his sonne Christ Iesus. And wher-

as

as the world is in danger of eternal per-  
dition, a great part through irreligionf-  
nes and atheisme without either know-  
ledge or true feare of God, and a great  
part through affected ignorance and  
obstinate frowardnesse in Popish cu-  
stomes; wee are to pray dayly that it  
may please God to wake men out of the  
sleepe of sinne and voluptuous living,  
and by the power of his holy word still  
to weaken the kingdome of sinne and  
of *Antichrist*, and to call those that are  
to bee called to the knowledge of his  
trueth while it is yet called *To day*.

*Your Honours most bounden Oratour,*

**HUGH ROBERTS.**

**The**





**THE CONTENTS, OR BRIEF**  
summe of the Lectures vpon the latter part  
of the third Chapter of the Epistle to  
the Hebrewes, set downe in or-  
der, as followeth.

1 The first Lecture, vpon the 7. 8. 9. 10. and  
11. verses; of the authoritie of the word of God; of  
the speciall causes why this scripture, being part  
of one of the Psalmes of David, is allowed by the  
Apostle writing to the Hebrewes.

2 The second Lecture, vpon the 12. and 13. ver-  
ses; of the fruit of an evil heart; of mutual exhor-  
tation; and of the deceitfullnesse of Sinne.

3 The third Lecture, vpon the 14. verse; of  
faith; and of the assurance of salvation, and ever-  
lasting felicitie to the true believers.

4 The fourth Lecture, vpon the 15. verses of the  
necessitie of hearing the word of God; how the bar-  
dening of the heart is to be vnderstood; and of the  
error of waying in the church; specially in the  
time of publique teaching, or of common prayers.

5 The fifth Lecture, vpon the 16. and 17. ver-  
ses; of the wickednesse of mans nature; all men are

naturally bent to idolatry; we must imitate the  
faithfull (though they be but few in number, or in  
one age) whom God raiseth up in all ages to confesse  
his name; of Gods long sufferance & bountifullnes  
towards sinners; of sinne, and the fruits thereof.

6 The sixth and last Lecture, upon the 18. and  
19. verses of the punishment of them that obey  
not the Gospell; though for a time they be borne  
with, and live in a flourishing state; What the to-  
kens of Gods indignation, which befall in the world,  
and wherewith some men are visited, should profit  
us; the word of God is the iudge of men, which  
word is to be obeyed while the day of grace lasteth.

The



**THE FIRST LECTVRE, VPON**  
the wordes of the Prophet David, alleadged by the author of the Epistle to the Hebrews, cha. 3. ve. 7. 8. 9. 10. & 11. of the authority of the word of God: and of the speciall causes why this scripture of the Prophet is here alleadged: with the application thereof.

- 7 *Wherefore, as the holy Ghost saith, to day if ye will heare his voice,*
- 8 *Harden not your hearts, as in the provocation, according to the day of temptation in the wilderness.*
- 9 *Where your fathers tempted mee, proved mee, and saw my workes for tie yeares long.*
- 10 *Wherefore I was grieved with that generation, and said they erre ever in their heart, w<sup>ch</sup> they haue they knowne my waies.*
- 11 *Wherefore I sware in my wrath, if they shall enter into my rest.*

**I**N the begining of this chapter (men and brethren beloved in Christ) the Apostle, that was the author of this epistle, exhorteth the *Hebrewes*, or *Iewes*, to whom he writeth, to consider Christ Iesus, the Apostle, & high Priest, as he saith, of our profession of Christianisme; & he compareth him with that great and renowned Prophet of God, *Moses*, because the *Iewes* did magnifie the remembrance

of

of *Moses*, by whom God had planted and established both the religion & civill government of the people of *Israel*: and therefore it is written of him, *there arose not a Prophet since in Israel like unto Moses, whom the Lord knewe face to face.* And for this cause in the ninth of *John*, the *Jewes* stand so precisely vpon the authority of *Moses*, and say, *we be Moses disciples: we know that God spake with Moses.* Now to proue that *Christ* far excelleth *Moses* in honour and authority, the Apostle useth two notable and familiar arguments. The one he draweth from a comparison betweene the builder & the house which he hath builded: *Christ* is the builder of his spirituall house, which is the church; *Moses* was but one part of the building: therefore *Christ* is aboue *Moses*. The other from a comparison betweene the heire, or the naturall sonne, and the servant of his house: *Christ* is the sonne; *Moses* was but a servant: therefore *Christ* is more honourable then *Moses*. Herevpon the Apostle inferreth that all the faithfull which professe Christian religion are the house of *Christ*, if they persevere and continue in his grace vnto the end.

But because without faith it is vnpossible  
 Heb. 11. 6. to please God, and without the hearing of  
 Rom. 10. 17. the

the word of God faith is not attained, and without a good heart there cometh no profit by hearing. Heb. 4. 2.

Therefore, that they which heare the word of God may be effectually ioined to this building of the house of God, and that they may be so prepared to heare this word, that it may not be vnto them a fauour of death vnto death, but of life vnto life, the Apostle alleadgeth this scripture out of the Psalmes of David: the authoritie whereof Psal. 95. he attributeth to the holy Ghost, who spake by the Prophets. And here we learne that the holy scriptures which we heare or read, though they be named after that Prophet, that Apostle, or that Evangelist by whom they were ministred or written, are notwithstanding the lively oracles of God, and the very words of the holy Ghost, who inspired the Prophets and holy men, and moved them to speake as they were taught and directed from aboue: according as the Apostle Peter 2. Pet. 1. 20. witnesseth, *know this, that no prophesie is the scripture is of any private motion: for the prophesie came not in old time by the will of man: but holie men of God spake as they were moued by the holy Ghost.* And likewise when any doctrine of faith, exhortation to holines of life, & rebuke of

*The first Lecture.*

offinne, is by the faithfull pastour collected and preached out of the sacred scriptures, we are to receyue the same, and to esteeme of it, as if God himselfe did speake vnto vs, who then sheweth his face vnto vs so far as we are able to abide it, but his glorious voice, our fraile nature cladde with sinne and transgression cannot endure to heare, without the ministerie of men, as it appeareth in the Israelits, who say to *Moses*, *talk thou with vs, and we will heare: but let not God talke with vs, least we die.*

Exod. 20.  
19.

And yet, when we are taught by Gods ministers, it is the holy Ghost that teacheth vs, Of whose wysedome the Apostle saith, *wee haue this treasure in earthen vessels: even heavenly treasure, pure and vndefiled.* for, as we see the water of a fountaine when it is put into the earthen vessels, [doeth not chaung his nature and qualitie that it had before: And the light of the sun, though it shine through a window into a darke place, doth neverthelesse retaine that vertue & operation which it hath from the body of the sun: so the ministry of men, which are the organes or instruments of the holy Ghost, altereth not the nature and propertie, neither diminisheth the authoritie of those things

2. Cor. 4. 7.

things which they minister. VVee must  
 bevvare therefore that vvee giue not the  
 lesse credite to the vvisedome of the ho-  
 lye Ghost because vvee heare it at the  
 mouth of men, For, it is vvritten, *God* 2. Cor. 4. 6  
*that commanded the light to shine out of dark-  
 nesse, is hee vvvhich hath shined in the heartes  
 of his Ministers to giue the light of the know-  
 ledge of the glorie of GOD in the face of  
 I E S U S C H R I S T.* And therefore  
 vvholesoever beleeveth not men, teaching  
 as they are taughte of GOD, the same  
 beleeveth not the spirite of GOD vvho  
 hath made them able Ministers of his ho-  
 lye vvill revealed in his vvoorde. For  
 C H R I S T hath given that commission  
 to his true Ministers, that hee sayeth  
 of them, *hee that heareth you, heareth* Luke 10. 16  
*mee, and hee that despiseth you despiseth*  
*mee*

Nowe seeing that the Canonicall scrip-  
 tures are the sayings of the holy Ghost, who  
 yet speaketh to vs, as oft as we heare them  
 ministred and taughte, shall wee not giue  
 greate heede to so great a Doctour, that his  
 woordes maye periwade and take place in  
 our heartes to the winninge of the soule?  
 for this cause this scripture vvith the rest

of that Psalm of *David* was vsually song among the Iewes, vpon the sabbath dayes, when the church came together, that it might stirre them vp to a more attentue hearing of the law and the Prophetes. And so likewise this psalme is wont to be read, or song in our churches in these dayes, before the common praies and diuine exercise of the other scriptures, as a preparatiue to the effectuall hearing of Godes voice; And not to giue place to euill thoughtes, and worldly cogitations which are wont to harden mens heartes, and to cause manie to depart out of the church, as wyse, and with as litle knowledge, as they came to it.

To omitte now the particulare handling of these words of the Prophet: for they are afterwarde repeated and applied by the Apostle, as we shal see in the handling therof: let vs here consider three especiall causes why this scripture is here alledged: wherof the first is, that the *Hebrewes* might haue no cause to glorie of their fathers and progenitors after the flesh. For those their fathers which, as they boast of, had eaten *Manna* in the wilderness, tempted God, saith the Prophet; and therefore he exhorteth their posteritie, and all that heare the same words  
of



of saluation, which was preached vnto those fathers by *Moses*, not to harden their heartes as they did.

There is nothinge so common in the mouth of vanie and superstitious men, as the prayse of their *forefathers*, and of the dayes that are past; as if it were inough for vs, if we could but follow the example of our fathers; neuer examining how they beleeued, or how they heard the word of God, or whether they haue heard it at all. And wee thinke that our sins shal not come into iudgment yf wee haue learned them of our fathers. But doe we not heare that *God* saith in the seconde *commaundement*, that he is a *iellouse God*, *visiting the sins of the fathers, vpon the children, vpon the third generation, and vpon the fourth of them that hate him*; that is, as a worthie teacher expoundeth it, yf the children walke in the crooked stepps of their fathers, and thinke that their iniquitie shall not be punished, because they haue learned it of their fathers, yet *God* will sharplye reuenge it in the children, although he touched not their fathers when they committed the same iniquitie.

Exod. 20. 5.

Bullinger  
vpon the  
second cō  
mādemēt.

Ier. 44. 17.  
18.

The people that were left from the captivitie of Babilon obiect against the Prophet *Jeremiah* that when they, and their fathers did *burne incense vnto the Queene of heaven*, and powre out drinke offerings vnto her, they had plentie of victuals, and all was well with them. But when they left of that service, wee haue had, say they, *scarcenesse of all things, and haue beene consumed by the sword and by the famine*. The Prophete replyeth, that because they and their fathers with their *Kinges and Princes* hadde doone such things, therefore the *L O R D E* could no longer forbeare it, but brought those plagues vpon them.

Ier. 44. 20.  
21. 22.

And thus doe the frowarde people of our dayes, which vvincke at the light, deceiue themselves, obiecting that our fathers, (which as they saie, were of the olde religion) had plentie of all things, and felte no want. And because they are touched with the euilles of these dayes, (which notwithstandinge are nothing so greate as the obstinacie and villfull ignorance of this age hath deserved) they

*Eccles. 7. 12.* run into that note of follie, *vwhy is it that the*  
for

former daies were better then these?

This hath beene the olde complainte of all ages. The heathen \* Poet saith, *laude. • Ovid fast. mus veteres*, wee are vronte to praise the lib. 1. lauda. mus vere. ressed no. stris vti. mur annis. yeares of our forefathers. This commeth from the darkenesse of our nature, that we iudge foolishlie of those thinges where. of vvee bee ignoraunte, according to this saying of a learned teacher: because vvee seele not our fathers evilles, therefore wee imagine they had no evil at al. But though it were true that our fathers haue had the peace, and prosperitie of this worlde, yet if wee will looke into that age, wherein they lived, wee shall finde nothing whereof wee may glorie. For indeede it was the Egypte of superstition and spirituall darkenesse, and therefore as \* one hath leste in writing vpon this Epistle to the Hebrewes, if wee goe after *Baalms* vvhich our fathers haue taught vs, wee shall see fedde vvith the wormwoode vvhich our fathers haue eaten. Yea let vs assure our selues vvee shall bee beaten vvith more stripes then our fathers, if vvee will wittinglie treade in their steppes. For as *Bullinger* saith, *if thy forefathers had had the like opportunitie vvhich then neglected, what a space would they have*

Bishop  
Iewel.

\* Deering  
vpon the  
epistle to  
the Hebr.  
lect. 14.

Bullinger  
vpon the  
Apoc. 12.  
35.

*runne afore thee.*

Luke. 10. 14

And therefore, as it shall bee easier for Ty-  
ruses and Sidon at the day of iudgemente then for  
them that heard Christ, and saw his mira-  
cles, and were not the better therefore: so, I  
may say, it shall be easier for our forefathers  
at that day, then for them, which bring  
forth no good fruite, nor make profession  
of the trueth (beeing preached and made  
knowne vnto them) vvhich hath not  
beene so revealed to our fathers, as it is  
now to the people of our daies.

2 The seconde cause why the Apostle reci-  
teth this scripture of David, is, that with  
the example, and punishmente of them  
that tempted and hardened their heartes in  
the deserte, hee mighte terrifie the He-  
brewes, and make them more carefull to  
receiue the vvordes of exhortation, and  
to obey the voice of Christ the mediator  
of the new testament, whose voice; as he  
is greater then Moses, so shall they draw  
vpon them greater punishment which neg-  
lect to heare it.

The children of Israell, of vvhom men-  
tion is heere made, after they vv ere deli-  
vered out of Egypt by Moses, for al that they  
had seene the works of God, & his miracles  
which

which he wrought for them in Egypt, & at the redde sea, yet they tempted him in the wilderness, and doubted of his goodnesse and providence towards them, and said, *is the Lord among vs or no?* because they had not water at their pleasure. This was the *provocation* which is here mentioned, wherewith the Lorde God was tempted, *in the wilderness*, of his own people, after that he had delivered the out of the hands of their enemies. Exod. 17.7.

And againe when they should haue gone out of the wilderness into the land of *Canaan* to possesse it, and to dwell therein, where they should haue had rest, peace, and prosperity, yet they beleaved not the worde of God,\* but sent twelue men, a man out of every tribe of the children of Israell to search the land, to know what maner of land it was, and whether they might obtaine it or no, as if the living God, and Lorde of the whole earth, which had done so many thinges for  
\* The children of Israell are commanded to goe vp and possesse the land which God had

laid before them: but they say they will send men to search out the land, Deut. 1. 21. 22. and therefore the Lord, still, bearing with them, biddeth them send, Num. 13. 13. howbeit the event and issue of their sending, declareth that it came from the peoples disobedience to the word of God: for the years, in which they did bear their iniquity in the wilderness, are measured with the number of the daies, in the which they had searched out the land of *Canaan*, Num. 13. 14. 33. 34.

them, shoulde not nowe bee able to subdue their enemies, and to giue them the land according to his promise. And when the twelue men returned, after fortie daies, from searching of the lande, and brought with them of the fruite thereof to shewe to all the congregation of the children of Israell, tenne of the twelue brought vp an evil report & slander vpon the land, & to these ten men, the whole assembly gaue credite, and their words to them seemed to bee true, And therefore they murmured against *Moses* and *Aaron*, and would haue made a new captaine to bring them againe vnto Egypt; but *Ioshua* and *Caleb* (two of the twelue that had searched the land) al the multitude would haue stoned with stones, for the truth sake which these two men reported of the land, & because they perswaded the people not to rebel against the Lord.

Thus the Israelites that came out of Egypt tempted the Lord in the wilderness and provoked him to anger by following the counsels of their owne harts, & therefore the Lord saith of the, as it is in this text, *they erre* *ouer in their hearts*, and what was then their punishments? as *I* *hine*, saith the Lord, *I wil sure* *ly do vnto you, even as ye haue spoken in mine ear;*

your

Num. 14.

Num. 14.

28.39.

your carcases shall fall in this wilderness &c. And so it came to passe: for of the sixe hundred thousand, which came out of Egypt, and were able to discern betweene good and evil, none but two men, *Caleb* the sonne of *Iephunneh*, and *Iosua* the sonne of *Nun*, which constantly, as the scripture saith, followed the Lord, did enter into the land of *Canaan* to inhabite it; all the rest were consumed in the terrible wilderness according to the worde of the Lord, for *Moses* saith, and the Lord was very angry with *Israell*, and made them wander in the wilderness forty yeares, untill all the generation that had done evill in the sight of the Lord were consumed. And here the text saith, therefore I sware in my wrath if they should enter into my rest.

Num. 32. 12

Num. 32. 13

Iam. 1. 17.

Where it is said, in my wrath, we are to understand that God, who is a spirite immortal, infinite, and incomprehensible, with whom is no variableness, neither shadow by turning, is not subiect to any of these passions which the scriptures seeme to attribute vnto him, as wrath, ielousie, griefe, repentance, and the like. But these things are figuratively applyed to God after the manner of men for our understandinge sake, which are not able to conceive of heavenly things without metaphors.

allego-

*allegories, parables and similitudes*, borrowed from earthlie and naturall things, which are therefore so much vsed in holy scriptures for our learning. And heere by the name of *wrath*, or *anger*, is set foorth the determinate sentence of Gods eternall iustice against sin and disobedience.

And when it is said, that he *sware*, it teacheth vs feare, and confirmeth to vs that Gods threatnings fall not to the ground without full effect. For as *Aurelius Augustine* saith vpon this place, *jurantem hominem debes temere*, thou oughtest to feare when a man sweareth, least for his oths sake he should do that

which is \* against his will; howe much more, saith he, oughtest thou to feare when God sweareth, who can sware nothing *rafflie*? his oath is a sure confirmation. Whereas in deed, as another father saith, everie word of God ought to be takē for anoth. And this phrase, *if they shall enter*, doeth aggravate the threatening. For here is an *anastrophe*, that is, a concealing of that that would bee vttered, after the maner of men, when one through indignation, or anger, or otherwise moved with some passion of the minde, vttereth not out his meaning to a full and perfect sence. And the meaning of this is, if they shall enter

Augustine  
in Psal. 95.

\* As Herod  
did; Mar. 6.  
26. when  
he caused  
John Bapt-  
ist to be  
beheaded.



ter into my rest, my word is of no force, or I am not to be beleevd when I speake. Our saviour Christ, mourning for the Pharises because of the hardnesse of their heartes, useth the same phrased of speech in the gospel by *Markes*, saying, *verily I saie vnto you, if a signe shall be given to this nation; as if he should saie, if a signe bee given them there is no truth in me, or let me be a deceiver.* Mar. 8. 12.

Thus as *M. Beza* writeth, when God sweareth by himselfe, he suffereth his truth, and his glory to bee iudged of according to the words which he affirmeth. In Mar. ca. 8, ver. 12.

And what doe these things teach vs? forsooth they confirme Gods iust iudgements to overtake them which harden their hearts and obey not his voice, that we therby might be taught to feare, & brought to obedience. For to vs is now preached the same Christian verity, and religion, that the Apostle preached to the *Hobrewes* in this Epistle. Seeing therefore how fearefully the children of *Israell* were punished for their provoking, and disobeying the word which was brought vnto them by the servant of God, *Moses*, how great then shall their punishment bee which harden their hearts, & set light by that word of grace which was brought into the worlde by

Erasmus.

by the sonne of God himselfe? surely as one faith, we, if we harden our heartes, shall be so much the more grieuously punished, by how much the greater he is that hath vouchsafed to speake vnto vs in his owne person.

Mat. 12. 41.

42.

Seeing therefore that Christ the mediator of the newe testament, who by his owne testimony is greater then *Ionas*, greater then *Salomon*, and greater then all the Prophets that went before him, hath vttered his voice; vnto vs with his owne mouth, and yet the same voice is heard in our eares; howe then shall we escape if we neglect so great saluation?

The third  
cause why  
this scrip-  
ture is al-  
leadged of  
the Apostle  
in this text  
to the He-  
brewes.

Lastly the *rest* mentioned in this scripture doth notably expresse the rest and promise of God set forth in the new testament, as a figure most agreeable to the thing figured. For the external rest wherunto the children of Israel were to be brought, was the land of Canaan. The rest of the gospel is the celestially Ierusalem, the citie of the liuing GOD described in the twentieth and one of the Revelation, into the which none vncleane thing shall enter. And now as the murmuring Israelites were deprived of entering into the land of Canaan: because they beleecued

beleueed those ten men, which brought a vile slander vpon the land, and would giue no credite to the other two, *Caleb* and *Ioshua*, which stood for the truth; so we, if we go after *Baals* Prophets, false teachers, and deceiuers which are mo in number then *Elyab*, for *Caleb* and *Ioshua*, and so follow the multitude and decline from the truth, shall be excluded from the rest euerlasting; and shall haue our portion with the multitude of Hypocrites and vnbeleeuers.

The Papistes that are against vs, do bragge of the multitude of people and nations, which haue followed the church of Rome, and receyued their traditions: but this proueth not the truth to be of their side, but rather the contrarie. For Christ calleth his church a *little flocke*. And he saith, that *wide* Luk. 12. 32. *is the gate, and broad is the way that leadeth to* Mat. 7. 13. *destruction*. So the whole world in the dayes of Noah consented together in vngodlinesse confirmed by the custome of many ages: but *Noah* and his familie is all the Gen. 7. 1. flocke that was CHRISTES, and that hadde not consented to the vngodlinesse and custome of those euill daies. And *Lamech* alone is founde righteous in a whole cittie of wicked people. *Caleb* and *Ioshua*, even Gen. 19. two

two men are found faithfull and constant in all that greate multitude of Gods owne people which came out of Egypt. And in the reuelation, the Lord calleth his seruants, my Revel. 11.3. *two witnesses*; as yf they were the fewest in number of all other.

Luke 13.  
34.

Now here are two wayes set before thee. Yf thou wilt go to hell; Follow the multitude and thou art neuer out of the way. But if thou wilt enter into life; follow the example of good men though they be but one or two among many thousand: for Christ saith to thee, *strive*; because the gate is so straight that it is hard and most difficult to enter in there at. Yet harden not thine heart, neither regard what thy forefathers haue done before thee; but regard and obey the Lords *voice*, and *walk not after the flesh, but after the spirit*; and thou arte in the way to that glorious rest which remayneth to the people of God, purchased with the blood of the mediator of the newe testament, to whom be praise in the church throughout all generations for ever.

The

The second Lecture, vpon the 12. and 13. verses; of the fruit of an euill heart; of *men*. small exhortation; and of the deceitfulnesse of sinne.

- 12 Take heede brethren, least at any time their be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.  
13 But exhort one another daily, while it is called to day, least any of you be hardened through the deceitfulnesse of sinne.

THESE wordes, my brethren, haue a relation to that scripture which continueth from the seventh verse of this chapter to this twelfth verse of the same, taken out of the Psalm of *David*, as an excellent sermon of the holy Ghost, and so applied by the Apostle to declare, as you haue heard, that the authority of *men*, and examples of *subers* can be no ground, nor stay of faith, or religion to any man; because the best of the haue erred; as al those fathers of the *Hebrews*, who after they had seene the glory of God, and were delivered out of Egypt with signs and wonders, even the whole company of them (two or threemen excepted) provoked God

in the wilderness, and would not beleene the worde which was preached vnto them. VVhere we haue also learned that if *Moses* the servant of the house, and the lawe given by him could not bee despised without punishment: for they which obeyed not were deprived of the promised rest, and overthrowen in the wilderness; much more shal they bee punished which will not heare the sonne, of whom *Moses* did beare witness, and whose voice inviteth to a more glorious rest then the earthly rest of the lande of *Canaan*.

These thinges being so alleadged, by the Author of this Epistle, to warne the *Hebrews*, and in them all other people, to whom the same gospel is revealed, to the end that they might heereby receiue instruction to bee the more careful to heare the voice of Christ the prince of all the Prophets, and the end of the law to every one that beleeveth.

Now he proceedeth to applie the exhortation of the Prophet more particularlie, according as the time of Godes calling requireth. And by this word, *brethren*, he declareth his tender affection toward them, and the earnest desire that he hath to winne them to Christ. Where we are to know in  
what

what sense they are called, *brethren*. Not according to nature, as *Jacob* and *Eſau* were brethren; nor for conſanguinitie ſake, as all the *Iewes* were brethren; neither are they called brethren by imitation, or for their agreement in euill, as *Simon* and *Levi* are called *brethren in euill*, becauſe they hadde conſented to ſlaie a man; and in this ſenſe malefactours and vicked menne imitating one another, and conſenting to doe euill, are brethren.

4. Sortes of brethren.

Gen. 42. 13.

But according to trueth the *Hebrewes* are there called, *brethren*: for all the faithfull are *brethren* by grace. It appeareth in many places of this *Epistle*, that much people of the *Iewes* were converted to the *Chriſtian faith*, and had received the doctrine of the *Gospell*, and acknowledged *CHRIST IESVS* for their *Meſſias*,

And alſo it is recorded in the *Actes* of the *Apoſtles* that manye thouſande *Iewes* did belecue. Yet the chiefeſt of them, and for the more part, the vvhole nation were obſtinate and perſiſted in the blindneſſe of their owne hearts; and alſo thoſe that beleued were all zealous of the lawe of *Mofes*, retaining with the *gospell*, the *Circumciſion*,  
C the

Act. 21. 20.

the sabbath day, the purification, and other ceremonies of the lawe. And therefore as the doctrine of the holy Ghost, in this scripture, is most forcible to perswade the vnbelieuing to receiue the grace of god in Christ; so is it most necessarie to keepe and strengthen the weake members in the sinceritie of the Gospell, and to teach them, to forsake the ceremonies and earthly rudiments now abrogated and taken away by the death of the Messias. Thus we vnderstand that, as brethren by grace, and indued with Christian faith, he exhorteth them to be ware of an euill heart of vnbeliefe.

There is no defection or falling away from the liuing God where there is not an euill heart. And therefore where the Prophet speaketh of the prouoking and apostasie of their fathers in the wildernesse, it is added with all, *they erre ever in their heart*. There is the roote of euill and infidelitic, euen the heart. The holy Prophet saith, *the heart is deceitfull and wicked aboue all thinges; who can know it?* Heere we see that naturally in the heart of man there is nothinge but wickednesse and obduration: and this is the cause that the children of men are accustomed to do euill and to delight in sinne

Psal. 95. 10.

Hebr. 3. 10.

Ier. 17. 9.



sinne. For such as the tree is, so is the fruit thereof. And so long as this obduration possesseth mans heart, his voluntarie religion is nothinge but Hypocrisie, his outwarde shewe of obedience is but dissimulation, vwhen hee offereth his praiers and intercessions, it is but lippe labour, like the people which drew neere vnto Christ *vwith their mouth*, and honoured him *vwith their lippes*, but *their hearts*, saith he, *is farre from mee*: and therefore they worshipped him in vaine.

Simon the Sorcerer, as it is in the Actes A.C. 8. 12  
of the Apostles, beleeued and was baptised:  
but he was not therefore the better: for, *Peter* said to him *thine hart is not right in the sight of the Lords*. VVherefore if you wil loue the  
Lorde your God, you must loue him with  
*loue out of a pure heart*. For that is the ende 1. Tim. 1. 5  
of his commaundement. For the Lord indgeth not as men doe after the outwarde appearance, but as it is written, *the Lord beholdeth the heart*. 1. Sam. 16. 7  
If the heart be not purged by grace, all outwarde holynesse is but as painted sepulchers faire without and foule within, or as greene grasse, and faire flowres vnder the which lyeth a venomous snake that will sting you to death. Christ telleth you that

Mal. 15. 19.  
20.

Iam. 4. 8.

out of the heart come those things that defile the whole man, as, *evill thoughts, murthers, adulteries, fornications, theftes, false testimonies, flanders*, and the like. And for this cause his Apostle saith, *purge your heartes yee wavering minded*. For while the heart is not purged, there is nothing in man but a *vvavering minde*; and as the same Apostle saith, *a vvavering minded man is vnsable in all his vvayes*. He is carried from one vanitie to another, he selleth himselfe to sinne, from iniquitie to iniquity. Hee is content with *Indas* to sell Christ and Christian religion for the gaine of this world, and for the pleasures of sinne, this is the fruite of an *evill heart and vnfaithful*, which hateth to be reformed, and will not obey the voice of the almighty.

Zac. 7. 12.

Zac. 7. 12.

The Prophet *Zachariab* crieth out against the people, that would not heare the law of their God, and saith, *they made their hearts, as an adamant stone least they shoulde heare the lawe, &c.* Their hearts were so farre from beleeving the word of the Lorde, that for the hardnesse therof, he compareth them to the *adamant stone*.

Plin. nat.  
hist. lib. 37.  
cap. 4.

The adamant as the *historiographers* doe obserue, is the hardest of all other stones. It

is so hard that no toole can breake it, no fire can heate it, yea nothing can overcome the hardnesse of this stone, or soften it & breake it, but only the warme blood of the he Goats: And surelie the hearts of the children of this world are rightly compared with the harde adamant, which naturally are so hardened in sinne, that without the dew of grace, and the vertue of the bloode of Christ make them soft, and renew them, all our preaching, all our exhorting, and dehorting, though we had the tongues of men and angels cannot soften, nor turne the heart. For as it is vwritten, *that which is crooked can no man make straight.* VVee see that the gracious, and most powerfull wordes of Christ himselfe did nothing prevaile to winne the hard hearted Jewes, but rather hardened them in their contumacie, and made them more perverse the they were before, because the vaile of vnbeliefe was laide over their hearts. Eccle. 1.13.

Beholde how great a roote of wickednes is the obduration and frowardnesse of the heart, whence cometh the forsaking of life and health, vttered in that desperate sentence against the counsell of the almighty, *departe from vs: for wee desire not thee* Job. 31.14.

*knowledge of thy waies. Nevertheless, although most men haue not the heartes of brethren, yet this doctrine must be preached to al, take heed brethren, least at any time there bee in aue of you an euil hart, and vnfaisful, so depart awaie from the living God.*

He is called *the living God* in two respects: the one is for difference sake put betweene him and the Idols of the Gentiles, which were the worke of mens handes, and had no life, and yet were they called *Gods*. But he is more properlie and truely called *the living God* for excellency sake, because he ever li-  
veth, and is the well-spring of life, which gi-  
veth to all things life and being. To fall a-  
way therefore through the evill of thine  
owne heart, from him, which is to thee all  
in all thinges, is a desperate evill case.

Here we learne that it profiteth vs nothing  
to haue beleueed the word of life, & to haue  
begunne in the spirite if afterwarde we faile  
by the way, and seeke to be made perfect  
by the flesh. For, as the Prophet saith, when-  
soever *the righteous man turneth away from his  
righteousnesse, and committeth iniquitie, he shall  
even die for the same*. Many haue begun wel,  
and haue afterwarde fainted in the midst of  
their race, & departed from the living God.

*Isa. 55*

*least* king of Iudah began to doe well, and did that which was acceptable in the sight of the Lord, so long as *Iehonada* the priest lived; but afterward he fell to idolatry, & departed away from the living God. So *Amariah* his sonne, at the beginning of his raigne, did vprightly in the eyes of the Lorde, *but not with a perfect heart*. For he was weary of well doing. And therefore hee was slaine and treason was wrought against him, when he turned away from the Lord. The Galatians began *in the spirit*, & did runne well for a time; but afterwarde they turned away from the truth to the weake rudiments of the world, and would be made perfect by the flesh.

2.Chro. 24.

2.Chro. 25.

Gal. 3.3.

Gal. 5.7.

Gal. 3.3.

And among other examples of this Apostasie, or falling away from grace, notable is that of *Julian* the Emperour, who for his revolting is called, *Apostata*. In his youth he was brought vp in the colledge of clergy men, and profited so well in Christian learning that hee became a publique reader of the holy scriptures; but afterward he suffered himselfe to be deceived of heathen Philosophers, and then renouncing Christianity, he gaue himselfe to Paganisme, in the raigne of the Emperour *Constantine*. He was taken for a sound Christian; and for his suc-

Greg. Naz. in Juliani orat. 1.

fesse in warre, for his learning, his gentle-  
 nes and many other laudable giftes that he  
 had, he was highlie renowned. But when  
 he was promoted to the empire, and had  
 full authoritie, then hee shewed him-  
 selfe an *Apostata*. Hee was wont con-  
 tumelioussye to call Christ our sauour,  
*Galileus*, the man of Galilee, and by all  
 craftie meanes to seeke the dishonour of  
 the Chrstians, aduancing the Paganes,  
 and such as woulde forsake Christ and his  
 religion, to honour and offices, and so, in des-  
 pite of Christianisme, he licensed and ay-  
 ded the Iews to build the temple at Ierusa-  
 lem. But when they laid the foundations  
 thereof, the earth claue asunder with a great  
 earthquake & a mightie storme of wind a-  
 rose, that their whole worke was over-  
 throwne, & many of the Iews slain, many of  
 the burnt & maimed in their principal mem-  
 bers, with lightnings and fire from heauen.  
 Other tokens of Gods wrath were seene a-  
 mong them, as also in the hoast of *Isabā*. And  
 so the Iewes were made to desist from their  
 wicked enterprise. And *Isabā*, when he had  
 reigned a yeare and seuen monthes, or there  
 abouts, hauing receyued his deathes wound  
 in battell againt the Persians, tooke his  
 hand

Greg. Naz.  
 In Iulianū  
 orat. 2.

hand full of blood and threw it into the aire, saying, *vicisti tandem Galilee*, thou man of Galilee, meaning Christ Iesus, when all is done thou hast the victory. With this blasphemie vttered in despaire, and in a feeling of woe, he perished. Here is a notable paterne of an euill heart and vnfaithfull.

Many in al ages haue after this maner fallen away from the liuing God, and haue gone from Christ to Antichrist, though not so famous as *Iudas*.

It can not be vnknowne to them, which by reading & exercise seeke the ground of true religion, how many in this land, which seemed to be professors of the word of God in the reigne of the last king Edward, haue fallen away againe in the dayes of Queene Mary, and like the wethercocke haue turned from the Gospel to the Masse, and from the seruants of Christ became the seruants of the Pope, rather then they would forsake either wife, children, lands, houses, or other earthly commodities for Christ & the Gospels sake.

Againe, which is more to bee lamented, not fewe within these forty yeares, being brought vppe in this their native country in schooles and vniversities of learning, when they shoulde haue done good in the church

of

of God, haue contrariewyse runne beyond the seas to committe fornication with that painted harlot the false church of Rome: & then haue become rebells agaynst God and his eternal word, against their lawful prince and their natural countrey. They haue imitated *Julian* in apostasie. And it is come vnto them according to the saying of the holy

1. Pet. 2. 22. Ghost, *the dogge is returned to his vomit, and the sowe that was washed to the wallowing in the mire,* & to leaue these men to him to whom they fall; there are now abiding in this land too many, that are infected with the leauen of them, which haue drunke of the poysoned cup of Rome, and doe wilfully withdrawe themselves from the true church, and refuse to heare the doctrine of the Gospell, least they should be converted thereby, and least the savior of the world should *heale them*. An evil heart therefore hath deceived these people. And this is the iust iudgement of God, to sende them strong delusion, as the scripture saith, that *they shoulde beleeue lies, that all they might bee damned which beleeue not the truth, but had pleasure in vnrightheousnesse*. Nowe the remedie which the Apostle prescribeth against the custome of sinne, against apostasie, and falling away from GOD, is,

*exhort*

2. Theff. 2.  
31. 12.



*exhort one another daily, while it is called to day, least any of you bee hardened through the deceitfulnesse of sune.*

Although this dutie of exhorting doeth chiefly belong to the Ministers and teachers of the worde of GOD, as *Paul* teacheth 2. Tim. 4. 2 *preach the worde, bee instant, in season and out of season: reprove, rebuke, exhort with all long suffering and doctrine*, yet here the holie GHOST, speaking by the Authour of this Epistle, wil haue all men, which professe true religion, to exhort one another, and that *daylie* or every day; for asmuch as there is no day, nor houre of our life without temptations of infidelitie, and without the snares of death laid in our waies. And therefore wee are taught in diuerse places of holy scriptures to haue a care of our brethren, and to instruct them; so *Paul* saith to the *Thessalonians*, *exhorte one another, and edifie one another even as ye doe.* And becaule he deserveth not the name of a Christian, who soever is ignorant of the ground of faith, and religion contained in the sacred scriptures, and is not able to edifie another, nor to speake as the word of God. Therefore the same Apostle writeth to the  
Romans

1. Thess. 5.

12.

Rom. 15. 14 Romanes, I am perswaded of you my brethren, that yee also are full of goodnesse and filled with all knoweledge, and are able to admonish one another. The doctrine of the holy GHOST delivered by the Apostles, as it appeareth in their writings, is full of such exhortations, as, *edifie one another, exhort one another, be fulfilled with the spirit.*

But Satan the enemy of all trueth hath alwaies too many of his side, which are against this doctrine; yea and in these daies some that haue the name to bee preachers, (I pray God they bee not for *Baal*) whose voice soundeth, let not artificers, husbandmen, and menne vvithout learning, busie themselues with holy scriptures, and with matters of faith and religion, let them not goe aboute to tell other men what they shoulde doe, and to admonish other men of their errors, *tractant fabrilis fabri*, let them meddle with those things they haue to doe, and take no care of other men though they bee in an error. This is the wisdom of the flesh, and here we see how contrary it is to the wisdom which is from aboue, and teacheth vs to *exhort, to edifie, and to admonish one another*, what calling, vvhat trade of life, or vvhat condition soever we be of. For God hath

hath alwaies required this duetie! of mutuell  
 exhortation of them that professe his name,  
 as it is written, *thou shalt not hate thy brother in* Levit. 19. 17  
*thyne heart, but thou shalt plainly rebuke thy neigh-*  
*bour, and suffer him not to sinne:* For this cause  
*Augustine* saith, that every Christian hath the August. de  
 keies in his hande to binde and to loose his verb. domi-  
 brother vpon earth: for when he giveth him ni serm. 16,  
 warning and admonition, if he heare him, he  
 hath won him, but if he despise him, he hath  
 bounde him: because the wordes of exhor-  
 tation, taken out of the doctrine of Christ  
 and his holy scriptures are a savour either to  
 life or to death, by whomsoever they bee  
 spoken or delivered. For we haue learned,  
 that not only the minister of the word, but  
 also all Christians without exception are  
 commanded to instruct, and exhorthe their  
 brethren, & the greater that every one is in  
 respect of his place, or calling, the greater is  
 his charge herein, and the more cause hee  
 hath to covet vvith that faithfull seruant  
 of the LORD, *Moses, that all the* Num. 11.  
*Lordes people were Prophetes,* and that the 29.  
 Lorde woulde put his spirite vpon them,  
 that so they might be able to teach one an-  
 other, that none might perish for lacke of  
 knowledge. For the Lord complaineth that  
 his

Ha. 5. 13. his people is gone into captiuitie, because they had no knowledge. If there be no knowledge, there can be no exhortation, & then no setting free from the captiuitie of sinne.

The time to exhort, and likewise to learne, is, while it is called, so day. It must not be deferred, or put over till to morow: for the scripture saith, yee cannot tell what shall be to morrow. By the *daie* in this place is not meant the whole course of our life, as some haue taught vpon this text. But the *daie* is taken for the acceptable time of grace, in which the wise dome of God vttereth her voice among vs, & invireth vs to the marriage of the kings son. For notwithstanding that no time, while we liue vpon the earth, is to late to amendment of life, yet the Gospell of Christ, which is the light of the world that teacheth vs faith and repentaunce, may bee taken from vs, and then it is night, and no *daie*, even as it is this day with the Turkes, the Papistes, and all other nations of the earth, to whom the Lord hath not giuen the light of his holy worde, though they haue the naturall *daie*, yet haue they not the *daie* of grace, but they walke in the night of ignorance & superstition, in which they goe out of the waie and perish. VVe haue had this day nowe almost this fortye years;

yeares; and yet so farre are we from being able to exhort one another that the most part of our elder men and women haue not yet learned the meaning of their baptisme, oh, how lamentably haue these people beene hardned through the deceitfulnesse of sinne And will you stil walke in this feareful darknesse, & not come into the light of the day? now let the sunne of righteousness shine in your hearts For even this day it is called *so day*, and we know not how long this day will last; but when it is past it will not be redeemed though wee would seeke it with teares, Heb. 12. 17. as *Esa* sought the blessing; and yet was reiected, because the day was past.

Now that which hardeneth vs, is, *the deceitfulnesse of sinne*. If sinne were not deceitfull, it could not overcome, nor prevaile against so many men, and all sortes of people, and all ages, as it doeth. It prevaileth against old men, which in respect of time ought to be teachers, and deceiveth them, that notwithstanding they be come to that age, that their strength is but labour and sorrow, yet wil they not giue over the lorie of this world: for it is with them as *Cicero* saith, *there is none so olds, which doeth not thinke himselfe able to live one yeare*. And so deferring from yeare to yeare, Cicero lib. de senectute.

yeare, and from day to day, the hoare head is childishly deceiued, and al his experience cannot draw him out of the snares of sinne. It deceyueth youth and middle age, and telleth them, it is time inough to serue God, and to be religious when old age shall approach; and being deceyued they will not heare veritie, which saith, *remember now thy creator in the dayes of thy youth.* For when age cometh then are the euill dayes, and the yeares wherein thou shalt say, *I haue no pleasure in them.*

Sinne is so craftie and deceitfull that it deceyueth euen the wyse and the prudent of this world, it is obserued in the little beast *Chameleon*, that it can change it selfe into all coloures that it sitteth vpon, except white. But there is no colour or shew of vertue which sinne cannot chaunge it selfe into. Fortherby it deceyueth and hardeneth all sinners. It cometh to the coueteouse man, hauing the colour and name of good husbandrie, and not of coueteousnes, and so hardeneth him. It cometh to the drunkard, not vnder the name of drunkenes, but of good fellowshippe, and hardeneth him so, that he is nothing ashamed of his sinne.

The sinne of whoredome cometh to the  
lea

lecherous, and to the wanton naminge it selfe, sweete loue, or, a tricke of youth, and then it is receiued as a delectable guest, and not as sinne which slayeth the soule.

Pride in apparel deceiveth the prowd, & vaine glorious soule, vnder the title of cleanliness, and decentie: because, if it come vnder the name of pride, it is more odious, and is knowne to be sinne. Neither is there any sinne so foule or detestable, which is not smoothed with some faire name, and title to cloake it with all. For herein is the deceitfullnesse of sinne, and here with are men deceyued and hardened, that they sinne as with cart ropes, and drinke vp iniquitie like water. But *was vnto them*, saith the Prophet, *that speake good of euil, and euill of good, which put darknesse for light, and light for darknesse, that put bitter for sweete, and sweete for bitter.* Now, if you haue not an euill heart of vnbeliefe, call vpon the name of the Lord, seeke the Lorde while he may be found, seeke the knowledge of his waies, while it is called *today*, that so you may be able to exhorre and instruct one another, and to auoide the deceitfullnesse of sinne, before you bee hardened and blinded through the craftinesse thereof, let vs nowe ioine together and pray,

isa. 5. 20

D

The

*The third Lecture, upon the 14. verse, of  
faith, and of the assurance of salvation,  
and everlasting felicity to the  
true believers.*

14 For we are made partakers of Christ if we keep  
sure unto the end, the beginning whereunto  
we are upholden.

**T**HE Apostle having already proved  
by plaine and strong argumentes that  
Christ is the sonne of God, and the Messias  
that should redeeme Israell, and hauing ex-  
horted the Hebrewes to beware of infideli-  
ty, and disobedience, which was the cause  
that their forefathers perished in the wilder-  
nesse, whose example he layeth before them  
in the scripture of the Psalmist before alled-  
ged: now he declareth howe and by what  
means we are made true members of Christ,  
and fellow heires with him of the celestiaall  
inheritance.

*We are made partakers of Christ, saith he, if we  
keepe sure unto the end the beginning, whereunto  
we are upholden. These words lead vs to speak  
off faith, and iustification by faith.*

In the 6. of Iohn it is recorded that when  
the



the people which had scene the miracles of Christ, asked what they shoulde doe, *that they might worke the works of God*: Christ telleth the, *this is the work of God, that ye cleene in him who he hath sent.* And in the 2. of the Actes, those Jewes, which had heard the sermon of Peter, being pricked in their hearts, said to the Apostles, *men and brethren what shall we do?* To which the Apostle Peter answereth, *amēd your liues, & be baptised euery one of you in the name of Iesū Christ for the remission of sins.* And in the 16. of the Actes, to the layler, or keeper of the priſe, demanding what he muſt do to be ſaued, *Paul & Sylas ſay, beleene in the Lord Ieſus Chriſt.*

10.6.28.

ver. 19.

Act. 1.37.

ver. 38.

Act. 16.30.

ver. 31.

Heb. 2.15.

These & the like places of scriptures, my brethre, do teach vs principally two things. the one is, that there is a feare of death eternall, and of Gods iudgements, naturally remaining in the hearts of all men, according as it is written, *that for feare of death, men are all their life time ſubiect to bondage.*

And that is, because of sinne and the testimony of a guilty conscience: which, as wee see vpon any occasion of feare, bewrayeth that *ſinne heib at the dore.* The other thing which wee doe heere learne, is, vwhere the remedie against the strength of sinne, & the sting of death is to be found, namely *in the*

Act. 4. 12.

Lord Iesus Christ by beleeuinge in him: for among men there is giuen none other name vnder heauen, wherby we must be saued, but by the name of Christ Iesus, who was deliuered to death for our finnes, and is risen againe for our iustification.

Rom. 4. 25.

As in the time of Moses there was no remedie, nor cure that could helpe them, that were stung with the fire and venemous serpents in the wildernesse but onely the beholding of the brassen serpent, which Moses had set vp, made the poyson harmelesse, and saued from death them that were biten; so is there no mediatour, nor aduocate in heauen, nor in earth, nor any oblation, or offering of man, that can deliuer from the death of the soule, and breake the force of the poyson of sinne, but onely true faith, which is the eie of the soule, wherby we behold him that was figured in the brassen serpent, and is lifted vpon the tree of the crosse for the health and saluation of all that beleeue. This is the wedding garmente, which whosoever hath not put on, is in danger to be cast into viter darknesse, where shall be weeping and gnashing of teeth. This is the faith wherby the iust do liue: This is the begining where with we are vpbolde, which we must keepe fast

Mat. 22. 12.

13.

vnto the end. In the text it is called, *ἡ ἀρχὴ* & *ἡ συντήρησις*, the beginning of the substance. And some translate it, *the foundation of the assurance*: vvhich foundation is the sound doctrine of the Gospell of CHRIST apprehended by faith: or according to *Chrysostomes* exposition, faith it selfe. For that is the organe or instrumente whereby we are made partakers of Christ. VVee finde in an other place of this Epistle that the Apostle vseth the same word, *ἡ συντήρησις*, in the definition of faith. By this phrase therefore, *the beginning of the substance vnto the end*, is meant nothing else but continuance, or perseuerance in the faith of Christ, according to that to the *Coloss.* 1. 23. *If yee continue grounded and established in the faith.* These, and the like places in the scriptures, which speake with this conditiō, *if*, ought not to be so vnderstood, as if any of the faithful, that are elected to life eternal, could perish or fall away frō grace; but they do effectually exhort vs to be the more strengthened in the spirit, against the weaknes of the flesh, & the continual tēptatiōs of this life that would quēch our faith. For there are many imperfeciōs in the faith of the godly so long as they liue vpon the earth. And the narrownes of our hearts is

Heb. 11.1.

Col. 1. 23.

such, that we cannot comprehend, as we ought to doe, what God will doe for vs, but yet the gates of hell, and the stormes of this life, shal neuer put out the candel of Gods elect, which is their faith. This faith therefore is here called, *the substance*, or *upholding*, or *sure standing*, by a metaphore borrowed from the vse of building: for as no building canne stand without a sure substance, or foundation to stande vpon, so no man can stande or walke in the way of life without faith, which is the thing that quickeneth euerie true Christian, and is vnto him a rising againe from death vnto life through Christ the saviour. For even as the body is dead without the soule, so the soule is dead without faith; and therefore *Augustine* writeth, *anima tua anima fides est*, faith is the life of thy soule. And againe where the Apostle saith, *that Christ may dwell in your heartes by faith*. How should Christ dwell in my heart? hee answereth, *thy faith in Christ is | Christ dwelling in thine heart.*

Super Io.  
tract. 49.

Eph. 3. 17.

And now speaking of this faith that iustificieth the elect of God, we must note that it differeth from other giftes of the spirit, which in the scriptures haue the name of faith, that so we may the better vnderstand what

what that faith is whereby we are said to be justified, and made the sonns of God.

There is therefore an illumination, or in-<sup>4</sup> Kindes lightning of some mens mindes, to consent of faith. to the doctrine of the Gospell, and to receive it for the infallible truth of God: for in the gospel they that are on the stones, which receive the word with ioy, but haue no root, are said to *beleene* for a time, but in the time of temptation they fall away. This beleefe, or faith for a time is commonly called, *temporary* faith, because it is not permanent, not effectuell to iustification, but it is a faith that reprobates haue that are yet in the state of condemnation. There is also a gift of doinge Miracles, which an vngodlie or reprobate man may haue: and this is called, *the faith of miracles* of the which the Apostle speaketh, *if I had all faith, so that I could remoue mountaines, and had not love I were nothinge.* This faith, or giste, maketh no man partaker of Christ. Thirddie there is a generall kind of acknowledging the word of God and the historie of the Gospell to be true, and that Christ is such a sauour of men as the scriptures do report of him, and yet he that so beleueth cannot apply the grace of Christ, nor the

Mar. 13. 20.

21.

Mar. 4. 16.

17.

Luk. 8. 13.

1. Cor. 13. 2.

comfort of GODS promises, confirmed in CHRIST, to himselfe. He cannot beleene the remission of sinnes to belong to himselfe for CHRISTES sake. This is called, *faith historicall*, and is common both to the devilles and to reprobate men. And of this kinde of faith, the Apostle James saith, *thou beleevest that there is one God: thou doest well: the devilles also beleene it, and tremble.* Lastly, the faith which the Apostle speaketh of in this text, and which is proper to Gods childre only, is called a *justifying faith*, because it apprehendeth, and layeth hold on the iustification which is in CHRIST IESVS.

Some learned devines make of these 4. sorts of faith, but two, wherof the one (as they call it) is a *faith of Christ*, and this is such as the devils & false Christians have, the other a *faith in Christ*, such as true Christians have. Yet for difference betweene the faith of reprobate men, and the faith that devils are said to have, the former kind of faith, to wit, a *faith of Christ*, is divided of others, as we have hard, into a *temporary faith*, a *faith of miracles*, and a *faith historicall*.

Nowe the *faith in CHRIST*, which none but the godly are indued with, is defined in  
the

the 11. chapter of the Epistle to the Hebrewes, to bee the substance of things which are hoped for, and the demonstration of things which are not seene. It is called the substance, or ground, or the state of the soule: for that we live by it. *I live*, saith the Apostle, *yet not!* Heb. 11. 1.  
*I now, but Christ liveth in me: and in that I now live in the flesh, I live by the faith in the sonne of God.* Gal. 2. 20.

When the scripture saith that wee are justified by faith, it signifieth as much, as that we are set free from the penaltie of the law, and acquitted from the sentence of condemnation. For this word, *justification*, is the contrary to *condemnation*: and without Christ it is manifest that all men are in the state of condemnation, as it is written, *like-wise then as by the offence of one, the fault came on all men to condemnation, so by the justifying of one, the benefite abounded towards all men to the justification of life.* Rom. 5. 12.  
 This is the free gifte of GOD, to bee justified by faith, and counted righteous in the sighte of GOD through the imputation of CHRISTES righteousness. *U*Ue conclude, saith the Apostle, *that a man is justified by faith without the workes of the law.* Rom. 3. 28.  
 And againe, *being justified by faith, wee have peace towards God through our Lord Iesus Christ.* Rom. 5. 1.  
 And to the same effect againe,

Rom. 9.

again, being now iustified by his blood, we shall be  
 saved from wrath through him. Thus we see  
 how the faith that iustificth differeth from  
 other faithes, which reprobate men, and de-  
 vils are said to haue. We see also the vertue  
 and propertie of this faith, and what it is to  
 be iustified by it.

But, in that we are said to be *made parta-  
 kers of Christ* by a right faith, we are further  
 to note two things in the vertue, and qua-  
 lity of this faith that iustificth. The one is the  
 assurance of our saluation, because our sinns  
 are for giue vs. The other is the assurance of  
 our glorification with Christ in life eternall;  
 for where remission of sinnes is, there is al-  
 so life everlasting.

Touching the assurance of our saluation, we  
 are sure to be saved, because we beleue,  
 and are surely Perswaded that the price of  
 our redemption is\* fully and sufficiently  
 paid. For the holy Ghost witnesseth, *God so  
 loved the world, that he hath given his only begot-  
 ten son, that whosoever beleueth in him, should not  
 perish, but haue everlasting life.* Io. 3.16. & again  
 he beareth witnesse, saying, *the sonne of man*

\* Christ  
 hath in his  
 owne per-  
 son suffered  
 whatsoe-  
 ver was  
 due to our  
 sinns, & hath

therby fully freed vs from the ire of God, & the curse of the law. Of  
 his sufferings I haue else where spoken more at large, which, if lets  
 were not, should haue bene published.



came. Wherefore to giue his life for the rāsome of many; or as the word, λύτρον, is interpreted of the best translatours, for the price of the redemption of many. This assureth vs of full satisfaction made for our sinnes. For to ransom, or to redeeme, is properly vsed to signifie the deliverance of captiues, when man for man, or life for life is redeemed.

Mar. 10. 45.

So Christ, being the good shepheard, did giue his own life for the life of his sheepe. And thereby hath redeemed vs from the curse of the law, when he was made a curse for vs.

10. 10. 11.

Gal. 3. 13.

For the plainer vnderstanding of this so great a misterie, marke a familiar similitude. There is a king, whose lawes are iust and good, and by the law al his enemies which haue rebelled, and are founde guilty of high treason ought to suffer death: and the sentence of condemnation is already denouced against them, and there is no hope of life remaining. Yet the king hath no pleasure in the death of these rebelles, but the law, which declareth that he is a most iust king, must be fulfilled: and therefore the kings owne sonne doth offer himselfe to die, to satisfie the law, to the end that these men may be acquitted from the iudgment that hath passed against them; and now these condemned persons  
are

Rom. 3. 10

Rom. 5. 12

Ila. 53. 5.

are ransomed, and set at liberty, but the price of their redemption was paid by the kings owne sonne, and it cost him his life. Thus was the cause with al the children of Adam. We had al rebelled against the king of heaven, and earth, and there was founde none that kept his lawe, *none that was righteous, no not one.* And therefore death was gone *over all men: forasmuch as all men had sinned;* and now the sonne of God (*Christ Iesus*) taketh our nature vpon him, and beeing made like vnto one of vs (sinne only excepted) he suffereth the cursed death of the crosse for our redemption. Here appeareth the loue of God to vs ward, and herein standeth the assurance of our salvation, that Gods son, the king of kings, *was wounded for our transgressions, and broken for our iniquities: that the chastisement of our peace was vpon him, & that with his stripes we are healed.* And that we might be sure that he hath paid our debts to the vttermost farthing by sustaining the infinite wrath that was due to vs, the same Prophet saith, that he *was plagued and smitten of GOD,* and that hee *poured out his soule vnto death,* and all this for our transgression. *Isa. 53. 4. 8. 12.*

And therefore thou that art a Christian, and beleevest without vvaivering that  
Christ

CHRIST hath suffered these things for thee, and for thy deliveraunce out of the handes of thine enemies, havinge that feeling of thy sinnes that thou feelee thy selfe to stande in neede of every droppe of that precious bloode which was shedde vp, on the tree of the crosse for the redemption of mankinde: thou that hast this faith, if thou holde it faste vnto the ende, art made partaker of CHRIST. And now it is vnpossible that thou shouldest bee damned. For *there is no condemnation to them, that are in CHRIST IESVS.* Yea (as a Godly Doctor saith) Christ the redeemer must bee damned before the elect man can be damned, for whom he delivered him selfe to death. And another faithfull teacher saith, if the sufferings of Christ had not bin i-nough, he would yet once more come again, yea God the father, if the death of his son incarnate would not serue, would him selfe & the holy Ghost also become incarnate & die for vs. Hereof then is that assurance which the elect haue of their health and saluation through the grace of GOD in CHRIST IESVS; accordinge to that notable testimony of the Apostle, *I am perswaded that neither death, nor life; nor Angels, nor*

Rom. 8.1.

Martin Luther.

Bradford the Martyr in his ser. of repentance.

Rom. 8.38.

12.

primo

*principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus.*

If this bee not true, why doest thou say in thy creed, *I beleene the forgiveness of sinnes?* For to beleue & to doubt, or to be vncertaine, can never go together.

The other property of faith that iustificth, is, to be assured, not only of forgiveness of sinnes, and deliverance from death, but also of eternall life, and that we shall be communicants with our redeemer Christ in the glory that shall bee revealed. For, if we bee iustified by faith, & ingrafted into his mystical body, according to the meaning of our baptism, we are not onely acquitted from the iudgement of condemnation, and saved from wrath, but we are also made partakers of all the merits of Christ, and they are as surely sealed to be ours, as if wee our selues had wrought them. For now the kingdome of heaven, and the inheritance of the blessed

Rom. 8.17. *life is due vnto vs, as to heires annexed vnto Christ.* And whereas of our selues wee are without vnderstanding, full of iniquity, vnholy and lost sheepe. The holy Ghost saith, 1. Cor. 1.30. *that Christ is made vnto vs wisdom, and righte-*

*eousnes.*

*consecration, & sanctification, & redemption.* For, (as  
 the same Apostle speaketh in an other place) *if God spared not his owne son but gave him for* Rom. 8.32.  
*us all to death, how shall hee not with him giue us*  
*all things also?* This is most true, as it may be  
 illustrated by example. the spouse, after shee  
 be once marryed to her husband, is not on-  
 ly called after his name, but is also made  
 partaker of all things that her husband hath  
 right to; his honour is her honour, his wealth  
 is her wealth, what estimation, what dignity,  
 and what deserts soeuer the husbände hath,  
 the spouse his wife, is made partaker of the  
 same; because *they two are made one flesh,* as Mat. 19.5.  
 saith the scripture: even so the faithful soule,  
 which is iustified by faith, and married to the  
 bridegrome Christ Iesus, is fully beautified  
 withall the graces of Christ, with his righte-  
 ousnesse, with his innocency, with his holy-  
 nesse, with his honour, & with his glory: yea  
 the faithfull are so honored that they shal sit Luk. 12.30.  
 on seats, and iudge not only men but also the  
 Angels themselves. *Know ye not that wee shall* 1. Cor. 6.3.  
*iudge the Angels? how much more things pertai-*  
*ning to this life?* such is the honour that they  
 haue in whose hearts Christ dwelleth by true  
 iustifying faith. And thus are they *made par-*  
*takers of Christ.*

But

But let none of the that are hardened in sinne, and which delight and take pleasure in the workes of the flesh, thinke that they are made partakers of this grace. For without that sure faith, wherof you haue heard, there is no saluation, and where no workes of the spirite, nor any token of regeneration appeareth, there can be no sound faith: and therefore where the Apostle saith, that *there is no condemnation to them that are in Christ Iesus*, he addeth, and sheweth, who they are, *which walke not after the flesh, but after the spirit.*

Rom 8.1.

These three things are proper to a sauing faith: that thou stedfastlie *beloeue in thine heart*, that thou make confession of thy faith to the worlde by confessing Christ *before men*, and that thou be *fructifull in all good workes*, adorning thy faith, with workes *worthy amendment of life*. Walke according to this rule and perseuere in it to the end, and thou art made *partaker of Christ*. And at his appearing thou shalt receyue an incorruptible crowne of glory. Let vs humble our selues in prayer.

Rom. 10.9.

Mat. 10.32.

Col. 1.10.

Mat. 3.8.

1 Cor. 1.2.

1 Cor. 1.2.

The

But

*The fourth Lecture, vpon the 15. verſet of the neceſſitie of hearing the word of God; how the hardening of the heart is to be vnderſtood; and of the error of praying in the church; ſpecially in the time of publike teaching, or of common prayers.*

15 *So long as it is ſaid, to day, if ye hear his voice, harden not your hearts as in the pꝛ-ovocation.*

**O**F the word, *to day*, I haue already ſhewed that it is applied vnto the time of grace, that is, ſo long as the word of GOD which is the light of the world is made manifeſt vnto vs. And here againe we may obſerue, that when the Apoſtle ſaith, *to day*, hee giveth vs to vnderſtād that the ſpirit of God did ſpeake by the mouth of the holy Prophets, not only for the learning & inſtruction of the people that liued in the daies of the Prophets, but alſo for the learning of all men in all times and ages to the ende of the world.

For the Prophet *David* to inſtruct the people of his time ſaith, *to day*, *Psalm. 95. 7.* and the Apoſtle, almoſt eleven hundreth yeares  
B
after

after Dauid, teaching the Hebrewes, saith, *to day if yee heare his voice harden not your heertes.* Whereby he would haue them to vnderstand that the same scripture did then call them to the obedience of the Gospell, which to the same effect was preached to their fathers so long ago by the Prophet Dauid. & so at this present time, you are called of God to the spirituall marriage of his sonne, that you may receyue forgiveness of your sins, and inheritance among them that are sanctified by faith in him. here is no more required of you but obedience and attentiuensse to heare, so long as it is called *to day*. For now we haue *the word* neere vnto vs even in our *mouth*, and in our *heertes*, as the scripture saith: And no man is commanded to go beyond the sea to heare it. For it is not to be heard at the mouth of the Priests of Egypt; nor of the Philosophers of Greece; nor of the Rabbins of the Iewes: to whom men in times past were wont to trauaile for to heare wisdom, as the Queene of Sheba came from the *furthest partes of the earth* to Ierusalem. To what end? *to heare the wysdome of Solomon*. Wee may easilie gather that such a iorney coulde not be perfourmed without great charges and many dangers; and therefore

Rom. 10. 8.

1. King 10.

Mat. 23. 42.



fore, as Christ witnesseth, *shee shall rise in Judgement*, and shall *condemne* those that are carlesse to heare the wysdome of Christ, the true *Salomon*, which he hath now, (blessed be his name for it) sent out of Ierusalem, And out of the land of Iudea, even into this land; and hath dispersed it over the same, so that wee neede not trauaile farre for to heare it.

For now it is called, *to day*, with vs; and now we may heare it if we will, and by hearing it we may liue. *the houre shall come*, saith Christ, *and now is, when the dead shall heare* 10.3.25 *the voice of the son of God, and they that heare it shall liue.* Loe heare it appeareth that we are spiritually dead, and are estranged from God through sinne, and therefore oppressed with eternall destruction without hope of life, except we be quickened by hearing of Christes voice. The Prophet David had experience of this in himselfe, which made him say, *I will neuer forget thy precepts: for by them thou hast quickened mee.* As if he should say, before the time that I heard and obeyed thy voice, I was dead, but now the Gospell of thy sauing health hath restored mee to life. *Psalm 119.99*

Consider therefore the necessitie of hearing

Jo. 3. 36.

Rom. 10. 17.

Luke. 16.

ver. 29.

ver. 31.

and let that mooue you to put away hardnesse of heart. It is manifest that without faith none can be saved from the second death, nor from the day of Gods wrath: and faith, as witnesseth the holy Ghost, commeth by hearing. Neither hath God appointed any other meanes, then the hearing of his voice for the attaining of faith, and by faith salvation: as it is most evident by that one and notable example of the rich man, who because hee had not regarded the day of grace, was after his bodily death tormented in hel; and desiring to haue *Lazarus* sent to preach vnto his brethren, least they also shoulde come into that place of torment, receiveth this answer from *Abraham*, they haue *Moses* and the *Prophetes*, let them heare them. But when hee was yet more instant to haue one sent vnto them from the dead, *Abraham* replyeth againe, If they heare not *Moses* and the *Prophetes*, neither will they be perswaded though one rise from the dead againe. This may suffice any man, that will vnderstande, that God will haue no other way, nor means for man to come to the knowledge of his wil, and to be saved from the wrath to come, but by hearing his voice revealed in the scriptures. Wherefore, so long as the time of grace

grace lasteth, let no man harden his heart  
 from hearing, let no man locke the gate of  
 heaven against his owne soule, nor become  
 the minister of his owne death, let no man,  
 (as the maner of most men is) be like the  
 vaine Athenians, more desirous, *either to tell* A<sup>c</sup>. 17. 32.  
*or to heare some newes* of other men, or that cō-  
 cerneth some worldly commodities, then to  
 heare the wisdom of God, which yet cry-  
 eth openly, & *uttereth her voice in the streets.* Pro. 1. 20.  
 For the voice of this wisdom, if shee bee  
 heard and receiued *vnto meekenesse,* saith the 1<sup>st</sup> Tim. 2. 22.  
 scripture, *is able to save mens soules:* and *is the*  
*power of God vnto salvation to every one that be-* Rom. 1. 16.  
*leeueth.* Herein the wisdom of God ex-  
 celleth the wisdom of this world. For all  
 the counsell of the wise men, and lawyers  
 of the world, al the learning of the Philoso-  
 phers and schoolemen, and al the eloquence  
 of the readiest oratours & advocats, though  
 a man heare thē never so attentively, cannot  
 make him wise vnto salvation; neither is it in  
 them to bring the glad tidings of peace to a  
 troubled soule disquieted with the feare of  
 death & the terror of hel: for only the voice  
 of Christ hath that prerogative; & therefore al  
 mē are cōmanded *not to harden their hearts,* if  
 they wil heare it. But is it in the power of mā

Exod. 7.3.

Revel. 17.

not to harden his heart, sith the scripture saith, *I will harden Pharaohs heart*; and in another place, *hee shutteth and no man openeth*? Here we must vnderstand that there is two manner of hardening of the heart, to wit, a divine hardening, and a humane hardening, or the hardening of God, and the the hardening of man, and yet the one of these doeth not harden without the other: for God hardeneth not *Pharaohs heart*, but that *Pharaohs owne will* is the cause of it, & his hardening proceedeth not from any other, but fro him- selfe. And therefore the scripture saith, that

Exod. 9.34.

*Pharaoh hardened his heart*. Neither for al that doeth *Pharaoh* harden his owne heart, but God doeth it iudicially, or according to his secret iudgements: for *the kings heart is in the hand of the Lord*, Pro. 21. 1. But, when it is said that God hardeneth the heart; we must not so vnderstand it, as if God should make that hard, which before was soft and tender, or of it selfe was not hard. For the truth is, that all men are borne with a hard heart and darke vnderstanding, even with a heart of stone like the Adamant, of the which wee haue heard already. And for this cause the Lord saith by his Prophet, *I will take away the stonie heart out of your bodies, and I will giue you an heart*

Eze. 36.16.

of flesh. God therefore is saide to harden the heart, whenas he denieth his grace, and the fire of his holy spirite to mollifie and soften that which is naturally hard, even as when the heat of the fire is denied to the softening of the hard and vntempered waxe. This is called of some, *a privative hardening*; because God detaineth his grace from men for iust causes which are not knowne to vs.

Beside this God hardeneth after an other manner, when he doeth not only suffer the heart to remaine in that hardnesse and obduration which it hath by nature, but doeth also externally harden it more and more by his ministers. For, as we may see in *Exodus*, *Pharaoh* was made more obstinate & hard-hearted by the ministry of *Moses* and *Aaron*, then he was before hee had heard these men. And in these daies we haue too much experience hereof by seeing vngodly men to become the more froward and malicious, the more that they heare Gods worde and are taught by his ministers. This is Gods iudicial hardening of the heart, whereby in his iust iudgementes hee punisheth the former sinnes of men: and for this purpose he commandeth his ministers as it is written, *Make the hearts of this people fat, make their eares hea-*

*Isa. 6. 10.*

*And shut their eyes, least they see with their eyes, and heare with their eares, and vnderstande with their hearts, and conuers that I might heale the.* Here we see how, and wherefore, God hardeneth the heart,

Now the humane hardening, or the hardening attributed to man himsele, is that, which the text that we handle warneth vs to beware of, *if yee heare his voice harden not your hearts.* This hardening of the hart is nothing else but a voluntary purpose and intent of man to continue in sinne, and not to follow nor obey the doctrine of Gods everlasting trueth howsoeuer it be preached vnto him; as hereof we haue examples in king *Saul*, in *Judas*, in *Julian the Apostata*, and others'; but specially in *Pharaoh*, whom the scriptures do set before vs as a notable paterne of a disobedient and hard-hearted man. After this maner threfore the Israelits in the wilderness hardened their heartes, by grudging and bitter struing against *Moses* when they wanted water, notwithstanding they had the word of the Lord among them. This is it which the Apostle putteth vs in minde of, when he saith, *harden not your hearts as in the provocation.* And this is the hardening where-  
with man hardeneth his heart, even his own  
 per!

Exod. 17.

perverse will, and purpose of sinning wherein he persisteth, and so becometh the minister of death & perdition to his own soule. Now the cause of all hardening of the heart is sin and the custome of sinning. For *Moses* saith, *Pharaoh sined againe and hardened his hearte.* Exod. 9. 34. There *Pharaohs* sinne goeth before the hardening of his heart. VVherefore consider how tearefull and dangerous the custome of sinne is: it bringeth hardnesse of hearte which denyeth obedience to the worde of God, and despiseth his holy ministry, and so groweth to fulnesse of sinne, the wages whereof is *death* eternall. Let the consideration of these things cause you with feare & reverence to hear the Gospel of your salvation; and before you come to heare it, bee careful, as the Apostle exhorteth, *to cast away enery thing that presseth downe, and the sinne that hangeth so fast on,* that whē the Lord speaketh by the mouth of his messēgers, you may haue eares to hear, & hearts to vnderstād, & be in a readines to heare his voice, & to say with *Samuel,* *speake Lord for thy seruāts heareth.* Here we see that as there was a *voice* hard, so there was a readines to heare it. Here god did speak & here man was prepared to heare him.

But this exāple of obediēce & preparatiō to  
heare

Rom. 6. 13.

Heb. 12. 1.

1. Sam. 3. 10

heare the Gospell, which is more glorious, & speaketh better thinges then the law, is too rare in our age. For most men and women, though they resort to church, and to Christian congregations, are yet in the time of diuine exercise of the word of God more ready to speake then to heare. They are more ready to pray by themselves, and to offer vp a sacrifice of their owne superstition, then either to heare reading or preaching of the holy scriptures; or to consent with one mind to the common praiers of the whole church, if the time so require: yea and some are not content to be thus farre superstitious, but will also giue themselves to read on some praier booke, when God speaketh to them out of his booke of life. Such blinde devotion of men, and private repeating of words, out of due time and place, must needs be a sacrifice, not accepted, but reiected of God. For it cannot be the fruit of faith, because you haue not so learned Christ: and *whatsoeuer*, saith the Apostle, *is not of faith is sinne.*

Rom. 14. 23

Eccl. 4. 7.

Marke a speciall doctrine of that famous preacher Salomon touching this point, *take heed to thy foote when thou entrest into the house of God, and be more uere to heare then to giue the sacrifice of fooles: for they know not that they doe a will,*



will. If they know not that they do evil, then they do it of ignorance. But it is evil saith he; and we are taught that Christians must *abstaine*, not onely from evill it selfe, but, *from al appearance of evill*. Yet because nothing is so evill, but if it be commonly vsed, seemeth to be good, and men will needs defend it so to be, as in this case some are wont to say, that when they giue themselves to pray privatly in the church, they doe it that they may be the better prepared to serue God. But, as the Apostle saith to the *Corinthians*, which came disorderedly to the receiving of the Lordes supper, *haue yee not houses to eate and to drinke in?* So I may say to such mē, if you wil pray alone, and pray privatly, haue yee not houses and privat places to pray in? ought yee not at home, and before yee come from home to prepare your selues, & to remember that, going to church, you go to appeare before the Lorde to *bear his voice* for the attaining of faith, and to praise him with the congregation. And for this cause, as a learned & painfull teacher in these daies hath writtē, ought wee on the Sabbath day to arise early in the morning, that wee may prepare our selues to the better sanctifying of that day. And this preparation, as he saith, consisteth in private prayers,

1. Theff. 5.  
22.1. Cor. 11.  
22.M. Perkins vpon  
the fourth  
commandment.

prayers and taking account of our severall finnes. but no man can be ignorant that privat prayers must be referred to privat places, and time convenient. For, as Salomon

Eccle. 3. 1. *saith, to all things theress an appointed time.*

But if you thinke that the temple or materall house, where we assemble our selues for diuine exercise, can make your prayers more holy, then your heartes from whence they proceed can make them, yee are then indeede superstitious. For the Lord of hea-

Act. 17. 24. *uen and earth dwelleth not in temples built with mens hands. Neither is one place of the earth (in respect of the place it selfe) more acceptable to him then an other. For now, the temple at Ierusalem, which was called, the house of prayer, hath an end. And, as the scriptures affirme, you your selues (if yee be*

2 Cor. 6. 16 *true, Christians) are the temple of the living god.*  
 1 Cor. 6. 19 *No place therefore, as one father saith, doeth sanctifie or make holy the man that is in it, but rather the man the place.*

yet for the defence of this evill custome of praying in preposterous maner, some say, it is a decent order for mē whē they come into the church to kneele downe and pray. The cōtrary is rather true: for it is an affected disorder, and betokeneth what of reuerence to the word of God & his ordinance, for some

mē to be at their own praiers, whē the whole assembly doth either heare the word, or pray otherwise with one accord. This is not according to the rule of the Apostle, *with one mind, and with one mouth to prayse God*, except they that wil pray by themselves, when time and place serue not therevnto, haue another God beside *the father of our Lord Iesus Christ*. Rom. 15.6.

Where Luke writeth how the Apostles receiued the holy Ghost vpon the day of Pentecost, he saith that then *they were all with one accord in one place*. And for this cause hath Christ promised to be *in the midst of them* that are gathered together in his name; assuring vs of his spirituall presence to be with vs, if ther be vnitie of faith, & Christian concord in our assemblies. And this vnitie is, when, as the Apostle exhorteth, *all speake one thing, & are knit together in one munde and in one indgement* without dissentions. But for al this, some mē, because they will not seeme to do otherwise then they haue bene accustomed, can cavill & say, that, because praier is good, it is good to pray alwaies: & therefore they wil repeate their praiers when they may be scene of mē, and when other men pray not. These are like the Heretickes which were called Eucharites, for that they were wōt to spend much time in praying, and to repeate their praiers

Act. 2.1.

Mat. 18.20.

1. Col. 1.10

Eucharites or  
Psallicists.

as it is recorded of them) so hastily, and with swiftnes of tongue, as if God had beene to be serued with lippe labour. This is contrarie to the rule of the Apostle *Iames*, which

*Jam. 1. 19.*

*Ecc. 5. 12.*

saith, *let everie man be swifte to heare, slow to speake.* And the sonne of *Sirach* saith to the same effect, *be swift to heare good things.* For shall the naturall men of this world be swift & ready to hear the counsell of a lawyer or advocate in some earthly matter, & shall not Christians be more careful & ready to heare the counsell of God, which is able to make them wise vnto salvation?

Yet some will say that when they pray, they are carefull to serue GOD, and they meane well, and therefore they will do it at church, and regard no time. But as one hath truely said, a good meaning doth not excuse an evill act, and this we may see to bee most true, if wee remember the punishment of *Uzzab*, who, without doubt, meant well in

*1 Sam. 6. 6.*

*ver. 7.*

*1 Sam. 15.*

*35.*

that he put his hand to the arke of God, and helde it, because the oxen which drew it did shake it. But because he had no warrant from God so to do, the Lord smote him that he died in that place. And it is probable that *Saul* meant well, in his owne opinion, when he spared the fat beasts, and the best of the sheepe, and of the

the oxen of the *Amalekites*, because he would sacrifice them vnto the Lord. But what saith the oracle of God to him? *hath the Lords as* ver. 12.  
*great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, to obey is better then sacrifice, and to hearken is better then the fat of Rammes.*

Beholde here how acceptable a sacrifice it is to hearken to the voice of the Lord. And contrariwise learne of *Salomon*, how abominable the praier of them is, which will pray, and wil not heare the law of the Lord, *he that* Pro. 18. 9.  
*turneth away his eare from hearing the law, even his praier shall be abominable.* Let no man therefore harden his heart, and preferre superstition before truth, that his praier be not *abominable* but acceptable, beeing offered in due season, and proceeding from faith & knowledge, which is *by hearing, and hearing by the* Rom. 10. 17.  
*word of God.* As the ministry of the newe testament is principally divided into *the mini-* Act. 6. 4.  
*stration of the word, and praier,* so in the time of teaching the minister is the mouth of God vnto the people: and in the time of publicke praiers, he is the mouth of the people to offer their sacrifice to God; and he that despiseth, or regardeth not these things, despiseth not man, but God. For these very words of the  
text,

text, if yee heare his voice harden not your hearts,  
 declare vnto vs that when we heare that  
 doctrine which teacheth vs faith in the son  
 of God, and repentance from dead workes,  
 it is God that speaketh vnto vs by the mouth  
 of men: and he requireth at our handes that  
 so long as it is said to day, that is so long as we  
 may heare the voice of the new couenant of  
 grace, we be more neere to heare it, then to giue  
 the sacrifice of fooles. For ought not Christians  
 so to profite by hearing & learning that they  
 may be able (as it is required in these places  
 of scriptures. *Col. 3.16. Rom. 15.14. Heb. 3.13.1.*  
*Thess 4.18. & 5.11.*) to teach, to edifie, to ad-  
 monish and to comfort one another with  
 the word of God? but if the knowledge of  
 these thinges had any place in the hearts of  
 vaine mē, they would abhorre to be at their  
 prayers, or to speake their owne wordes,  
 when they should be intentiue to heare the  
 word of faith. Let vs beware therefore, as  
*Origen* saith, least there bee a vaile laide over  
 our heartes, not onely when *Moses* is read  
 but also when *Paul* is read. And without  
 doubt, if we be negligent in hearing, and set  
 not our mind to learne, and to understand,  
 not onely the scriptures of the law and the  
 Prophets, but also the scriptures of the A-  
 postles

possibles and Evangelists are covered with a  
 vaile that we shall not vnderstand the. Thus  
 saith *Origen*. And surely, as the Iews reiectēd  
 the Gospell of the new testament, and bo-  
 stled that they were *the seede of Abraham*, and  
 the *disciples of Moses*, whenas in the reading  
 of *Moses*, their minds were hardened, & the vaile  
 of vnbeliete was laid over their heartes that  
 they did not vnderstand the old testaments  
 so do most men in these daies, being content  
 with the bare name of Christiās, & with the  
 blinde customes receiued from their *fathers*  
 harden their hearts in sin, & stop their eares  
 against the same Gospel of grace. But woe be  
 to the security of these men.

10. 8. 33.  
 10. 9. 28.  
 2. Cor. 3.  
 14. 15.

Now seeing that to pray, or to be other-  
 wise exercised in the congregation then the  
 time and place requireth, when mē come in  
 to the church, is not the least error, which ar-  
 gueth (if men will persist in it being admoni-  
 shed) that they harden their hearts in igno-  
 rance and will not bee ready to come to  
 Christ vhen hee calleth; take heede that  
 you giue not the lesse credite to this, or any  
 other doctrine confirmed with the trueth,  
 because you heare it frō young men, or from  
 your inferiours in the estimatiō of the world.  
 For hee that despiseth the preceptes of life

1. Theſſ. 4. 8 miniſtred by men, *deſpiſeth not man but God*, ſaith the Apoſtle. Satan is a'moſt ſubtill ad-  
 verſarie, and goeth about by all meanes to  
 keepe you vnder the vaile of darkeneſſe, &  
 naturall ignorance. if other meanes faile him  
 he can work by perſwading you to meature  
 your faith to the word of God, with the ſame  
 and eſtimation of the miniſter, and ſo ei-  
 ther to receiue or reiect his doctrine accor-  
 ding as the world iudgeth of the man. Here-  
 of we have a manifeſt example in the ninth  
 of Iohn, where, when the mā that was borne  
 blinde began to preach vnto the Iewes of  
 Chriſt, known by his diuine power in open-  
 ing his eies, the Iewes ſhew their pride, and  
 diſdaine to learne of ſuch a one, and ſay vn-  
 to him, *thou art altogether borne in finnes, and  
 doeſt thou teach vs?* ſaith an ancient Chriſtian  
 doctor vpon theſe wordes, it is ſeene that  
 greater men do commonly diſdaine to  
 learne of their inferiours; this proceedeth  
 from the dangerous diſeaſe of pride, where-  
 by man perſwadeth himſelfe in his owne  
 conceite, that he hath ſufficient knowledge,  
 when he is ignorant; and he is aſhamed to  
 learne of them that are of leſſe reputation, in  
 the iudgement of men, then himſelfe, leaſt  
 he ſhould ſeeme to be ignorant, or to haue  
 leſſe



lesse learning then that man hath of whome he is taught. But, if our minde were indued with true humility, we should not be ashamed to learne, *a quovis puerulo*, of any child, saith he, that could teach vs the thing which we knowe not. For the truth is to be embraced, & heard of whomsoever it may be learned. These are the words of a worthy teacher.

And of this humilitie which ought to be in all Christians to learne, we haue a notable example in *Apollos*, a mā eloquent, and mightie in the scriptures, and yet humble to be further instructed of *Aquila & Priscilla*, a poore tent-maker and his wife. here euerie one, that wil be the seruant of Christ, may learne humilitie, and be prepared, like the men of Berea, *with all readinesse* to receiue the word, which is able to saue his soule, and of the seruant of sinne to make him the seruant of righteousness. It is yet called *to day*. And yet we may heare the voice of the bridegrome Christ Iesus. And as there is one day of seuen appointed for men to rest, And to *heare his voice*: and as there is a time of that day for men to heare, and not to be otherwise occupied then in hearing; let no man abuse that time; let no man the speake his owne words. Art thou dull of

Rom. 10.

17.

Pro. 1. 27.

28.

hearing, and canst hardly settle thy minde to learne? yet be carefull to heare from the beginning to the end, and thou canst not goe away without some good lesson laide vp in thine heart. Hast thou a good memory, and art thou apt to learne? the spend all the time of hearing in hearing, & thy knowledge shall be the more increased. Wilt thou be iustified by faith, & be made partaker of Christ? thou hast heard that faith cometh *by hearing*; and now thou maist heare; now is the *day of hearing*, so long as the Lord calleth. Hereafter will be the *daie of reiecting*, for them that would not hear when they were called. In that day men cannot learne though they would: for wisdom warneth the which sleepe out the time of grace, when learning is offered vnto them, *when affliction and anguish shall come vppon you: then shal they cal vpo me but I wil not answer: they shall seeke me early, but they shall not find me.* the reason is added, why wisdom wil not be found of me at their pleasure: *because they hated knowledge, & did not chuse the fear of the Lord.*

If therfore thou wilt not in *this day of his grace* heare *his voice* to thy salvation, thou shalt hereafter in the day of his wrath heare it to thy condemnation: & if now in the day of his calling, *his voice cannot awake thee out*

of

of the sleepe of sin & security, it shal hereafter in the day of his iudgment awake thee to thine eternal confusion, though thou sleepest in the earth, & though thou be returned into dust, doubt not of this: for the Lord speaketh it, *the houre shall come in the which all that are in the graues shall heare his voice.* And they shal come forth, that haue done good vnto the resurrection of life: but they that haue done evil, vnto the resurrection of condemnation. In that day shall every scripture, every sermon, & every word of exhortatiō, which thou hast heard, or read, be a witnesse against thee how thou hast hardened thine heart, & wouldst not obey his voice whē he offered thee his grace. Consider therfore that this is the *daie* where, in he calleth thee, and speaketh to thee, saying, *behold now the accepted time, beholde now the daie of salvation.* 10. 5. 28. 29. 2. Cor. 6. 2.

This time, & this day, wherein he proclaime peace, is but short, and vncertaine; redeeme it therfore with all readines of mind, that thou maist be at peace with God for all eternity.

You that are diligent husband-mē are carefull to redeeme the time of faire weather in haruest, because you know not how soone it wil raine, And man, whose life is cōpared to

Iam 4. 14.

a vapour that appeareth for a little time; and afterwarde vanisbeth awaye, if hee liue to day, knoweth not whether he shall liue to morowe. And if it be permitted him to liue, yet knoweth he not how soone the Lord will send a famine of hearing his holy word; and send a darke night of ignorance, in the which no man can worke, no man can heare the glad tidings of the Gospell, nor beleue it, though he woulde. Let vs pray that our hearts may be mollified, & prepared as good ground to receiue the seede of the worde, while it is yet called, *to day*.

The



The fifth Lecture, upon the 16. and 17. verses of  
 the wickednesse of mans nature; all men are natu-  
 rally bent to idolatrie; vices must imitate the  
 faithfull (though they bee but few in num-  
 ber, or in one age) whom God raiseth vp  
 in all ages to confesse his name; of  
 Gods long sufferance, & bene-  
 volence towards sinners: of  
 sinnes, and the fruit  
 thereof.

- 16 For some when they heard, provoked him to  
 anger: howbeit, not all that came out of  
 Egypt by Moses.
- 17 But with whom was he displeased forty yeares?  
 was he not displeased with them that sinned,  
 whose carcases fell in the wilderness?

**T**He Apostle, which was the Authour of  
 this Epistle, applying the exhortation  
 of the Prophet before alleadged, seemeth  
 here to allude to that desperate provoking,  
 and disobedience of the children of Israel  
 mentioned in the 14. of Num. When they  
 beleevued those ten men that brought vp a  
 vile slander vpon the land of promise, and  
 murmured against Moses and Aaron, and  
 would

would haue stoned *Ioshua* and *Caleb*, because they stood for the truth, as it appeareth more at large in the 14. of *Num.* this is therefore as if the Apostle should say, the whole assembly of them that came out of Egypt, to the number of sixe hundred thousande men of vnderstanding, even all of them vvithout exception heard the word of the LORD, and his promise concerning the lande of *Canaan*, but some of them, yea the greatest some, *the vvhole assemblie* saith the scripture, and againe, *all the multitudes* (notwithstanding some are excepted) vvhen they heard, did not beleue, but provoked the Lorde to anger with their incredulous murmuring and rebellion.

*Num. 14. 2.*  
10.

*10. 8. 47.*

And it is worthy to be noted that he saith, *when they heard they provoked him*, or hearing they provoked him. For as hee that is of God, heareth GODS vvordes; so they that are carnally minded, and haue their vnderstanding darkened, doe neuer provoke the LORD so much as when his word, and his counsell is preached vnto them; which because it is contrary to the wisdom of the flesh, it stirreth vppe the naturall man to rebell, and to oppose himselfe against the wisdom of the holy GHOST, according,

cordinge as it is vwritten, *the vvisedome of the flesh is enmitie against G O D.* And againe, *the naturall manne perceiveth not the thinges of the spirite of G O D: for they are foolishnesse vnto him: neither canne hee knowe them, because they are spirittually discerned.* For Satan, who worketh in the children of disobedience, vvill rather suffer them to consent to any thing, then to that doctrine which offereth vnto them the peace and fauour of God. Rom. 8. 7.  
1. Cor. 2. 14.

And for this cause our Saviour CHRIST saith, that hee came not to sende peace into the earth: but the sworde. A sworde, as we knowe, cutteth asunder and maketh a separation. And CHRIST, although hee bee the very authour of our peace, yet when his peace is preached vnto the world, the vvicked and disobedient, vvich before seemed to bee quiet and calme, doe nowe shewe soorth their bitternesse and corruption of nature, by contending against this peace, and against the messengers and professours of the same. Mat. 10. 34.

And so CHRIST by their malice is made the occassion of tumulte and discord.

They provoke him not before they hear him,  
for

for the wickednesse of mans nature is like fire that lyeth hid in quicke lime, which never boyleth, nor sheweth his heate vntil you put water to it; which, being of a contrary nature and quality, causeth it to burne and cast out heate. It is also like to the vapours of the earth, which appeare not so long as the vertue and heate of the sunne is not on the earth, but when the sunne ariseth then they arise and ascend, not from the sun, but from the earth.

Thus is the case with the vnregenerate & earthly minded man. If there be no worde of faith preached, there is no *provoking*: but if the word bee ministred to exhort, to improve, and to rebuke, then the wisdom of the flesh which is *enimie against God*, beginneth to bee vnquiet and to provoke. The high Priest of Ierusalem, and the Scribes never provoked so furiously, as when they heard the wordes of Christ, laying, *hereafter shall ye see the sonne of man sitting on the right hande of the power of God, and come in the cloudes of the heauen*. Then the high Priest rent his clothes. And againe, The stiffe-necked among the Iewes provoked never so madly, as when they were sharply rebuked of the holy Ghost by the mouth of Stephen: for then, as *Luke* saith,

*their*

Mat. 26. 64.

ver. 64.

Act. 7. 54.



their hearts did cleave for anger, and they gashed at him with their teeth. So king Abab provoked most of all, when he heard the Prophet *Mischaiah*, at what time he told him the truth from the Lord, & signified the event of the warre, which *Abab* waged against the king of Syria, to goe against him. And the remnant of the Jewes which were left from the captivity of *Babylon*, although they had protested vnto *Jeremiah* that they would obey the voice of the Lorde whatsoever would come of it; yet when the same Prophet told them from the Lord, that if they did set their faces to enter into Egypt to dwell there, they should die by the sword, by the famine, and by the pestilence, and none of them should remaine nor escape from the plague, which the Lord would bring vpon them. At the hearing of these things they disobey, and say that *Jeremiah* speaketh falsely, and they will goe into Egypt whether he wil or no. So the multitude in the wilderness, of whom the Apostle speaketh here, provoked then most desperately, when *Calab* and *Ioshua* rebuked them that they should not rebell against the Lord, neither feare the people of the land of Canaan who should bee but bread for them, knowing that the Lorde, whose word is a sure rocke, would giue them the

1. King. 22.  
17. 18.

Ier. 42. 5. 6.

ver. 17.

Ier. 43. 2.

Num. 14. 6.  
7. 8. 9.

ver. 10.

the land according to his promise. These things when they hearde they so *prouoked* that they woulde haue stoned *Caleb* and *Ioshua*.

Rom. 8. 7.

Isa. 55. 9.

By these examples we may learne how cōtrarie, and repugnant the wisdom of flesh and blood is to the wisdom of the holie Ghost: *for it is not subiect*, as saith the Apostle, *to the law of God, neither indeed can be*. And for this cause the Lord saith, *as the heauē is higher then the earth, so are my waies higher then your waies, and my thoughts aboue your thoughts*. This is it therefore why the nations of the worlde, and the most part of men in all ages haue affected, & sought after false, & counterfeited religions, as most agreeable with the corruption of mans nature, at the hearinge whereof no man might be displeased, nor made to *prouoke*. Such were the inuentions of the Heathē, they were content to receiue & subscribe to any religion, or rather idolatrie, except the religion of the true & euermoring God.

The Egyptians, as it is recorded of them, worshipped so many fayned Godes, that their seuerall sacrifices and ceremonies are said to haue beene more then fixe hundredth & sixtie in number. The Grecians imitated them

them. The old Romans in procelle of time exceeded them in the number of superstitious religions. But for all that, the Romans would neuer consent to worshipping the GOD of Israel, nor to receive the religion of that people: because they knew that hee must bee worshipped accordinge to his commaundement, and not as they would.

The religion of *Mahomet*, which now the Turkes doe mainetaine, was patched together of the inventions of *Mahomet*, and of the devises of certaine prophane and vvicked men, in such vvise that the ignorant multitude might haue no cause to dislike of the same, that so they might drawe the more people to ioine with them in their sect: But the doctrine of CHRIST, and his Apostles they sought by all meanes to slander, and treade vnder foote; and they doe still *provoke* as oft as they heare it, because it is the doctrine of truth.

We can not deny that our forefathers, withal the adherentes of the false church of Rome haue most fearefully *provoked* the Lord, for the space of five hundred yeares at the least, by consentinge to suppress the holie scriptures, that they should not be

bee published to the vnderstanding of the common people, and by persecuting and killing the little flocke of Christ<sup>s</sup>, which professed to be saued by faith alone in Christ Iesus, and not by the law, nor by workes. It is too well knowne that such hath beene the fruite of Antichrist; making ignorance the mother of deuotiō, & devising so many new Gods, or dead mē to be called vpon, & praied vnto for help, that in number the Gods of the heathen haue not exceeded thē. With these & the like impieties, that *sonne of perdition* the bishop of Rome hath of long time provoked the God of truth, and mightely bewitched the vnthankfull world. For (as it is writtē in the Popes owne<sup>\*</sup> law) he hath not onely beene *remisse and negligent of his owne*, and his *brethrens saluatiō*, but *peruersit as Papa innume- rables populos catervatim secum duxit ad gehennam*, the Popes maliciousnes hath drawne with him to hell innumerable people by heapes.

<sup>\*</sup>Gratianus  
distinct. 44.  
si papa.

And what shall we say of the provoking of these daies? in which (the people of this land being brought out of the Popes Egypt of darke ignorance, and superstition, and ha-ving heard the doctrine of *Moses*, of the *Prophets*, of *Christ*, and his *Apostles*, now fortie  
years

yeares long, even so many yeares as the children of Israel heard the same doctrine of faith in the wildernesse (yet Atheisme, superstition, and contempt of the truth are so rife every where, that *Caleb* and *Ioshua*, the messengers of the truth, cannot perswade men to forget *Egypt*, and to set their minde vpon the land of promise. Surely this must be the greater condemnation of the world, that light is come into the world, and men loued darkenesse more then light.

10.3. 19.

Here we see that all men are naturally inclined to superstition and idolatrie. And therefore no man that continueth in sinne, and neglecteth the calling of God, shall be excused because so many ages and so many people, our *fathers*, and our *forefathers* haue so liued; yea & haue so prouoked the Lord, and walked in the broad way that leadeth to destruction: all such examples of disobedience, if we wil sinne after them, shal, as hath beene already said, aggravate our punishment: because the Lorde hath caused them to come to our knowledge for our admonition. For whosoever shall follow the wicked fact of *Caine* to shed innocent blood, shall be punished seaven fold more then *Caine* was, because he is warned by *Caines* example to abstaine

Gen. 4. 11.

staine from murther. And all those plagues which happened vnto the Israelits in the wil-  
dernesse for their infidelitie & murmuring,  
came for examples sake, & are written, saith

1. Cor. 10.  
11.

*Paul, to admonish vs, vpon whom the ends of the worlde are come.* And for this cause the Lord would haue his dreadfull iudgments, which haue bene executed against the sinnes of former times to be in al ages tould and preached vnto the worlde, that men might be warned thereby to amend their liues, as we may see by those messengers which came to *Iob*, one after another, to tell him of Gods iudgmentes shewed vpon his cattell, his ser-  
vantes & his children. Everie one of these

*Iob. 1. 15. 16*  
*17. 19.*

messengers saith, *I onely am escaped alone.* To what end? or wherefore are they escaped? it followeth, *to tell thee.* And to the same effect the Lord saith by *Ezekiel*, *I will leave a litle number of them from the sworde, & from the famine, & from the pestilence.* To what end? *that they may declare,* saith he, *all these abominations among the heathen where they come.*

*Ezc. 12. 16.*

We are then sufficiently admonished, by the examples of former ages, what will be the punishment of euill, & are taught what examples we must follow, to wit, the exam-  
ples of good men, wherof we haue some in

all

all ages of the world. The Apostle saith here that *not all which came out of Egypt by Moses* provoked. VVee must looke on them that provoked not, but obeyed the word of the Lord, though they be but few among many thousandes of disobedient and vnfaithfull people. It seemeth that the younger sorte which were vnder *twentie yeares olde*, among Num. 14. 29 the childre of Israel, provoked not the Lord, or if they did, yet, by the testimony of the Apostle here, there was a remnant left among those murmuring people which obeyed the word of the **LORDE**, as *Moses and Aaron, Caleb and Ioshua*: vnto those few we must haue an eie, and not vnto the multitude of sinners. For the **LORDE** saith, *thou shalt not followe a multitude to doe euill*, Exod. 13. 2 *neither agree in a controversie to decline after manie and overthrowe the truesh*. And therefore vicked is that common saying vvhich hath beene alleadged of the Papistes, *communis error facit ius*, a common error, or consent in euill standeth for a law.

Notwithstanding that at all times, and in all places, the more parte of men, which are euill, giue euill examples to drawe others vnto sinne, vvhich is the cause that

G

Christ

Mat. 18. 7.

Heb. 12. 1.

Christ saith, *wee bee vnto the worlde because of offences: for it must needes be that offences shall come &c.* Yet, as the Apostle speaketh, *we are cōpassed about with a great cloud of witnesses, or good examples which we must imitate so long as we liue in the wilderness of this world,*

We haue the Patriarchs, the Prophetes, and the Saintes of the old testament. Wee haue Christ himselſe *the authour and finisher of our faith.* we haue the Apostles, Confessours, and martyrs in the time of the new testament, for an example to suffer persecution *for righteousness sake*, and in all thinges to obey the will of God.

And vvithin the period of these last five hundred yeeres, euen in the flourishing time of Antichrist, we haue those faithfull confessours (though they were but few in number that we haue heard of) which haue resisted Antichristian iniquitie euen vnto blood: we haue them, I say, for an example of loue and long patience, witnessing vnto vs, that in those dayes of desolation, and popish tyrannie, all did not *prouoke* the Lord, nor fall away from the right faith.

1. King. 19.  
10.

For as in the dayes of *Eliab*, when that wicked woman *Iezabel* had persecuted the  
the



the Lordes Prophetes, and when the true worship of God seemed to bee vtterlie abolished out of the land, *seven thousand* were reserved (though none of them was knowne to *Elnah*) which had not consented to idolatrie, so in the dayes of our forefathers, many thousandes did obey the Gospell of saluation, & did not defile their garmets with Popish idolatrie; and of them the Lord hath made some to bee knowne to the worlde, and their memoriall to remaine as monumentes of his grace for our comfort and example.

And to come to examples neerer to our time, & to our selues. I haue heard it credibly reported, that, when here in Englād, within these, five & fourtie yeeres, many of the Saintes and true beleeuers did constantly suffer martyrdome for the testimonie of the word of God, ther were here in *Sussex* whole parishes of men and women, which for all the heat of that greuous persecution in the dayes of Queen Mary, came not at the false church, nor bowed the knee to the idole of the Masse; beside those that were martyrs, which with their blood haue sealed the confession of their faith.

\* When this was preached, it was the year 1598.

The constancy of Sussex people in the profession of the Gospell.

And (as it is best knowne to them that

professe religion, & haue long knowne this countrie) there were also diuers which testified their loue & obedience to the Gospell by assembling together at cōuenient times in woodes and solitarie places, where they had the word of faith purelie taught, & the sacramentes administered; The Lord protecting thē from the cruelty of those daies.

These are as cloudes of witnesses for our example; that we should follow their faith & obedience to the word of God.

And now in our dayes, notwithstanding that the love & zeale of many doeth waxe colde, and that the darnell and wilde oates doe over-growe the good corne. that, for the most parte, wee canne see nothing but the multitude of luke-vvarme and irreligious people, yet are there many faithfull witnesses, & sincere professours of the Gospel of God among vs. But alas, as the world is alwayes like it selfe, we are so far from following the faith & example of the Saintes, that while they liue among vs, we cease not to speake euil of them, & to persecute them.

Thus we see that the Lord leaueth no time (no not when it seemeth that the professors of his name are rooted out of the earth) without worthy vvitnesses of his truth, whose

whose steppes wee must tread in, vnlesse we will runne in the broad waye that leadeth to destruction.

It followeth: *but with whome was hee displeased fourtie yeeres? was hee not displeased with them, that sinned, whose carkeises fell in the, vilderneffe?* Heere commeth the long suffering, and bountifullnesse of God to be considered, who neuer destroyeth any people, nor any childe of man for their wickednesse, before they be sufficiently warned, and haue time to repent, and to turne from their euill waies if they will. Before hee brought a floode of waters to drowne the olde worlde, hee gaue them, that then had sinned, the space, not of *fortie*, but of three times *fortie yeeres* for repentance. Hee Gen. 6.3. burned not the cities of *Sodom*, and *Gomorrah* with fire and brimstone from heauen, Gen. 19.24. 25. before hee had giuen them time to amend, 1 Pet. 2.8. and warning from day to daie by righteous *Lot*.

And of that vngodlie woman *Iezabell*, the Lord saith, *I haue giue her space*. To what end? *repent of her fornication, & shee repented not.* Rev. 2.20. So here, the holy Ghost saith, that *forty yeeres* he 21. was displeased with the Israelites after they came out of Egypt. So long endured hee

their maners and intollerable rebelling against his word in the wilderness.

Eph. 5. 15. Here we may learne, as the Apostle warneth vs, to walke circumspectly, & to redeeme the time, remembring also what hee saith of them that abuse the time of repentance, despisest thou the riches of Gods bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance.

Rom. 2. 4.

Let a Christian therefore be careful to vse wel the time wherein he liueth, considering that, while he is in this world, he is in a wilderness of innumerable dangers and temptations, where it behooveth him to watch and to be circumspect, or els he is in a desperate case, & heapeth vnto himselfe wrath against the day of wrath, whosoever he be that despiseth Gods long patience.

Fortie yeares. This number fortie is oftentimes vsed in the holy scriptures, and is commonly applied to the time of repentance, of abolishing of sinne, and stablishing of righteousness. And it teacheth vs that the works of God are perfect, and that, when he beginneth, he maketh an end. As here, fortie yeares he was displeased with the Israelites in the wilderness, according to the number of the daies in the which they had searched out the land

Num. 14.  
33-34.

of

of promise. In which *fortie* yeares he overthrew them, and made an end of them with their finnes. *Fortie* daies and *fortie* nightes was the raine *upon the earth* when all the inhabitants of the old world (except *Noah* and his family) were drowned. In those *fortie* daies, and *fortie* nightes the Lord wiped away all wickednesse and crueltie wherewith the earth was corrupted. Gen. 7. 13.

*Forty* daies are limited to the people of *Nineveh* for repentaunce. And in that space they repented: for they beleaved God, as it is in *Ionah*, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them. Ion. 3. 4. 5.

And to speake according to naturall observation, it is noted in mankinde generally that an *infant* doth seldome or never laugh before he be *fortie* daies old. Here we may see that man hath iust cause to bee alwaies *sorie*, and to mourne for his finnes which are the cause of all the miseries of this life. \* Plin. nat. hist. lib. 7. in proem.

When God establissheth perfect righteousness vpon earth, *forty* of daies and nightes are spoken of: as when *Moses* was called from the sight of the people, he was with the Lord in mount *Sinai* *forty* daies and *forty* nightes in which he fasted miraculously, that so the Exod. 24. 18 & 34. 28.

law of God, which hee was to deliuer vnto the Israelites, might receiue the more honor and authority. And againe, *fortie daies and fortie nightes* *Elijah*, at the calling of the Lord continued fasting, because hee was the minister that should restore the law to the former perfection thereof.

Mar. 4. 1.

Luke 4. 2.

\* Vpon the  
harmony  
of the Eva-  
gell. Mat. 4.

And our saviour Christ is said to haue *fasted* *fourtie daies*, and *fourtie nightes*, before hee beganne his publique life, and preaching.

The end of which fast, or miracle, as \* *M. Calvin* doeth well obserue, was that it should bee a scale to the doctrine of the Gospell, which as it is more glorious then the lawe of *Moses*, so was it to bee adorned with miracles, and rare signes. And after he had suffered his passion, and was risen againe, hee was *seene* of his Apostles *by the space of forty daies*. In which *fortie daies* he continued vnto them the verity of his resurrection.

Ad. 1. 3.

Thus we see where vnto this number *forty* is vsually applyed in holy scriptures. For as *tenne* is a perfect and absolute number, and all superiour numbers doe arise either by adding vnto *tenne*, or els by multiplying of *ten*, so the multiplying of *ten* in this number *forty*, declareth vnto vs the louing kindnesse, and mercy of God, who giueth vnto men such  
space

space of daies, or of yeares, either to see the confirmatiō of his truth, and his workes, or to amend and turne vnto him before they bee destroyed for their sins and transgressions,

And here we may learne that our departing from iniquity, our faith, and obedience to the worde of GOD must bee effectual, earnest and vnfained, and wee must persevere in the same, not for one day, but *fortie* dayes, or *fortie* yeares, that is, so long as the LORDE vwill haue vs to remayne in the vvildernesse of this world.

Nowe the cause why the LORDE was displeased with his people *fortie* yeares, was sinne. For the Apostle sayeth, *vvas hee not displeased vvith them that sinned, vvwhose carkeses fell in the vvildernesse?* The roote and beginning of all sinne is the naturall corruption, or originall sinne vvherein all menne are vvrapped from their mothers wombe, and vvherevvith mankinde hath bene infected euer since the fall of Adam.

This corruption bringeth soorth fruite vnto death, by transgressing the law of God three maner of waies, that is, in thought, worde, and deede, according to the wordes of

We sinne  
three maner  
of  
waies.

of our saviour Christ affirming that those things, which defile a man, come from the heart. *For out of the hearts, saith hee, come evil thoughts.* These are finnes, and defile the whole man. *Murthers, adulteries, fornications, theſtes.* These are finnes indeed. *False testimonies, flauanders.* These are finnes committed in word.

Three sorts  
of actuall  
finnes.

And now all these transgressions, and every one of them, as they are committed of men, are called *actuall finnes*. And they are of three sortes. One is counted a *finne of infirmities*, into the which the godly, and regenerate men of God, doe commonly fall through the weakenesse of the flesh. Of this kinde of sinne speaketh *Paule*, when he saith, *the euill which I would not, that do I.* And of this Saint *Iohn* saith, *If we saie that wee haue no sinne, we deceiue our selves, and the truth is not in vs.*

Rom. 7. 19.  
1. Io. 1. 8.

Phil. 3. 6.

The second is a *finne of ignorance*, committed through lacke of knowledge, when hee that finnieth knoweth not that he doeth euill. Such was the sinne of *Paule* before his conuersion, when hee liued a *Pbarisee*, and persecuted the Christians, notwithstanding he had zeale, and in his life was *virebukeable*, touching the righteousness of the law, And  
of



of this sinne, after he was converted, bee  
saith, *I did it ignorantly through unbeliefe.*

1. Tim. 1.13.

The third kind of sinne, is, *a sinne of malice,*  
or a sinne of disobedience to the trueth of  
God, when they that haue experience of  
Gods fauour, and goodnesse towards them,  
and know his word to be the rule of righte-  
ousnesse, will not for all that forsake their  
owne waies to followe it, and to obey it.  
Such was the sinne of *Saul* when he did not  
obey the wordes of *Samuel*, being comman-  
ded to destroy the *Amalekites*, and all that  
appertained vnto them.

1. Sam. 15. 9

This sinne of disobedience was the sinne  
of the children of *Israell*, for the which the  
Lord was displeased with them *fortie yeares*;  
who knowing the goodnesse of God to bee  
more extended towardes them, then any o-  
ther nation of the earth, did notwith-  
standing disobey his voice, and tempte  
him *tenne tymes*, as the scripture witnesseth.  
And therefore they were reiected of the  
Lord that they should not enter into his  
*rest*, and were punished in the wilderness  
with horrible plagues, where their carkei-  
ses fell for an example, and a terror to all  
that should haue thereof.

Num. 14. 22

This sinne of malicious frowardnes, &  
disobedience

1 Sam. 15.

23.

1 Jo. 3. 8. 9.

disobedience to the word of God, is of all other most fearefull, & is therefore called rebellion, wickednes, & idolatrie, & compared with the sinne of witchcraft. And of this kind of sinne John saith, *hee that committeth sin is of the deuill. And who soeuer is borne of God sinneth not.*

This is therefore the sinne that we must beware of. We see how fearefully it was punished in Gods chosen people. And their punishments, as Paule witnesseth, being written *to admonish vs*, might, if they were well weyed, terrifie the stubborne, & froward generation of this age, and might moue those that preferre the darkenesse of their owne heartes before the light of the truth, to examine them selues what ground they stand vpon. For there shineth in many now-adayes a goodlie shewe of holines & equitie in their dealinges, and yet are they enemies to the Gospell, & glad if they can find occation to do hurt, & to slander the professours therof. But if this sinne of wicked frowardnes, & disobedience to the worde that wee heare, were farre from vs, then all other sinnes would soone be corrected, & reformed. Wherefore being compalled, as we haue  
heard

with a cloud of many witnesses, whose example, if we consider them, leadeth vs to obedience to the will of God, we pray that euerie one of you shew the like diligence to the resisting of sinne & euill examples of the worlde, & to grow to perfect knowledge in the word of God while it is yet called *so day.*

*The*



The sixth and last Lecture, upon the 18. and 19. verses; of the punishment of them that obey not the Gospell, though for a time they bee borne with, and live in a flourishing state; What the tokens of Gods iudgements, which befall in the world, and wherewith some men are visited, should pro-

sit vs; the worde of God is the iudge of men: which word is to be obeyed, while the day of grace lasteth.

18 And to whom swaue he that they should not enter into his rest, but vnto them that obeyed not?

19 So wee see that they coulde not enter in, because of vnbeliefe.

WE haue already heard of the, which, when they heard the word of God from the mouth of his ministers, provoked him to anger with their rebelling and murmuring against him, where it was noted how great the corruption and wickednesse of mans nature is, which provoketh against the wisdom of the holy Ghost, & setteth more by superstitious vanities, then by the worde of eternall life. We haue also heard of sinne,  
and

and the effect thereof. The finnes of the Israelites, whom God delivered from the bondage of Egypt, were the cause that with in *fortie yeares*, in which they abused Gods long suffering, they were with diverse plagues destroyed and consumed in the wilderness.

And now to declare a further punishment of sinne, and rebellion, then is the bodilie punishment, and the evils of this life, the scripture saith here, that God *swore* to them that obeyed not, *that they should not enter into his rest*. By which wordes, repeated out of the scripture of the Prophet before alledged, the Apostle putteth the Hebrewes in mind, not of the *rest* of the land of *Canaan*, which their father through disobedience and vnbeliefe had lost, but of the *rest* of the heauenly *Ierusalem*, the everlasting inheritance of the Saintes, whereof the earthly *rest* and peace in the land of *Canaan*, as also the *rest* of the seuenth day, was but a type or a shadow: & therefore he saith, *If Iesus (or Iosua)* Heb. 4. *had given them rest, then would he not after this day haue spoken of an other*. For the Prophet David in his exhortation made long after the possessing of the land of *Canaan*, speaketh of the true and perfect *rest*, which the faithfull

Heb. 4.3. faithfull *do enter into*, & which God hath promised from the beginning of the world to them that obey his voice.

To be excluded from this *rest* through vnbeliefe and hardnes of heart, is a woofull case. It is to haue thy portion with *dogges & enchanters, & whoremongers, and murtherers, & idolaters, and whoſoever loueth or maketh lies.*

The children of Iſraell, to whom the Lord made his power ſo manifeſtly knowne in Egypt, at the red ſea, and in the wilderneſſe, were afterward, when they ſinned, moſt fearfully puniſhed, & deſtroied. And moreouer, as this ſcripture witneſſeth, the Lorde ſware *that they ſhould not enter into his reſt.* Here is the iuſt reward of ſin, & diſobedience, that is, to be debarred, & ſhut out for evermore from entering into the Lords *reſt*. And this is heere declared in that he denyeth vnto thoſe peruerſe people the ſigne or ſacrament of his grace, ſignifying therby that the grace it ſelfe is denied vnto theſe: for the not admitting of thoſe obſtinate and vnfaithful Iews into the land of *Canaan*, ſheweth that for their vnbelefe they are not \* admitted into the perfect grace that was ſignified thereby: howbeit not ſo but that God may, and doth extraordinarily ſue ſome where the ordinary meanes of ſalvation and the ſacraments cannot be had.

and

and eternall rest figured in the earthly rest of that promised land: Which also in an other place, the Authour of this Epistle (whom we vnderstand to dispute here, not of the shadow, but of the substance, not of the transitorie, but of the perpetual rest) inferr-eth with these words, *they to whom it was first preached, entered not therein for vniuerses sake* Heb. 4. 6. This passeth all the temporary plagues, & punishments which befall men for their sinnes in this present life. And yet this happened to them which in this world were reputed for Gods people, & for a time were partakers of all the signes & tokens of Gods favour.

Wherefore, that no man be deceived in himselfe, and thinke that he standeth fast because he is in the church of God, when he is not of the church, here we see, that, as Paule saith, to be *vnder the cloud*, to *pass through the sea*, to be *baptized vnto Moses* (that is, to be partakers of Gods sacraments vnder their captaine *Moses*) to *eate manna*, & to *drinke of the spirituall rocke*, which, as he interpreteth it, *was Christ*, did nothing profite the children of Israel: for when they sinned, and would not obey, nor giue credite either to the comfortable promises, or to the fearefull threatnings of God, they were ouerthrowne

in the wilderness, & deprived of all hope of the *rest* promised to the faithfull seede of *Abraham*.

These things are written that we might learne & vnderstand that our baptisme ministred to vs in the name of the holy trinitie, our coming to church, our common prayers & our outward hearing of the word of God, our receiuing of the communion of the Lords supper, our names of Christians, and whatsoeuer outward signes and markes of Christian religion we haue, shall profite vs nothing to attaine eternall *rest*, so long as our hearts be not cleane from the hipocrisie, & superstition of the flesh, & so long as we do not crucifie the olde *Adam* which is wont to rebel against the word of God, because it teacheth vs things contrary to our owne wil.

Whosoever therefore doeth not suffer the words of exhortation, & doeth not in sinceritie & trueth obey the voice of Christ, hath no part in the *inheritance* which is prepared for the sons of God, notwithstanding that for a time he be partaker of the earthly sacraments and signes of the same.

Moreover let no man flatter himselfe, & thinke that he is safe from Gods iudgments if he hath not so tempted God as the *Israelites* did in the wilderness, or if he hath not so

mur-



murmured against his ministers as they did; but let him rather consider whether his faith, and obedience hath bene so tried as theirs was, & whether without murmuring & distrust, he hath gone through the fire & water of temptation which they were brought vnto for their triall, according as the scripture witnesseth, *thou shalt remember all the way which the Lord thy God led thee this fourtie years in the wilderness; for to humble thee, and to prove thee, to know what was in thine heart whether thou wouldest keepe his commandments or no.* Deut. 8.2. Here we see that the Lord exercised the Israelits with great daungers and many difficulties of the terrible wilderness, for to humble them, and to know whether with sound and faithfull heartes they would cleave to him, & abide his triall.

If thou hast not then bene exercised with diuers temptations as they were, or if thou art not yet come into the day of triall, perswad not thy selfe that all is well with thee, because thou standest when none doth fight against thee. Say not like the church of the laodiceans, that thou art *rich* because thou knowest not thy wretchednes & pouertie, and that thou hast *neede of nothing* because thou seest not thy nakednes. It is an easie thing to overcome where there is no battell,

1. King. 20.  
II.

1. Cor. 10.  
II.

& to promise to thy selfe the victorie before thou art tried. That lesson of the King of Israel is worthy to be remembered, *let not him, that girdeth his armes, boast himselfe, as hee that putteth it off.* And that, of the Apostle is a notable warning, *let him that thinketh hee standeth, take heed lest he fall.*

Heb. 6. 16.

Thirdly & specially let vs here learne, that if such sinnes & iniquities, as are equal to the sinns of the Israelits in the wilderness, be not visited with the like plagues as theirs were, they shall not therefore escape unpunished. For there is a iudgment to come, & the Lord hath sworne that the vnfaithfull & vnrighteous, which disobey his word, shall *not enter into his rest.* This is a sure testimonie that putteth away all doubt: for if an oath for confirmation among men be an end of all strife, as are the wordes of the Apostle, how much more doth it take away al occasiō of doubting when the Lord, almightie bindeth himselfe with an oath?

The interrogation which the Apostle useth in these wordes, *to whom swaue hee that they should not enter into his rest?* doeth more significantly expresse the punishment of not obeying. And here is also vsed a figurative kind of speech, wherby lesse is said, the is vnderstood, & wherby we gather that there

there are dreadfull punishments ordeined for all obstinate & vnbeleeuing sinners. For what ensueth from not e'tering into the *rest* of immortality but to haue thy parte & portion with them which are shut out of the citie of God? & what part haue they? the holy Ghost declareth in these wordes, *the* *fearfull and vnbeleeuing, and the abominable & murderers, & whoremongers & forcerers, and idolaters and all liers shall haue their portion in the lake, which burneth with fire and brimstone, which is the second death.*

Revel. 21. 8.

This is the wages of sin & disobedience; & although the time of payment be deferred vntill the haruest of this world, yet this cuppe of vengeance is prepared for all the workers of iniquitie, which shall not enter into *rest*. And therefore, as one father saith, he that doeth euill ought to feare the more if he be not punished in this world: for then hee is to drinke the deeper of Gods wrath in the iudgment to come.

These things being most true, let it not greeue thee that art a true Christian, though sinners doe flourish for a time, and though thou see the vncleane conuersation of wicked and profane people to abound in the earth, and yet in the meane while thou thyselfe dost suffer affliction, and art tried with

diuerſe aduerſities. Remember for all this that God is good to Iſrael, and the damnation of his enemies ſleepeth not.

It cannot be denied but that many of thoſe finnes, which God in former ages did ſo ſeuerly puniſh for an example vnto the world, do now reigne in the worlde, and yet are not viſited vvith the like ſeueritie and puniſhment, becauſe as we reade, *God hath*

*Acts 17.31.*

*appoynted a day, in the which he will iudge the world in rightouſnes.* And therefore, as it is

well obſerued of *Chryſoſtome*, many of thoſe finnes, for the which the world was drown-

ed in the dayes of *Noah*, are daylie committed in the world, & yet God bringeth not

*Gen. 7.21.*

*22.23.*

a flood to drowne the world, as he did then; becauſe there is a flood of wrath ordeined

for them in the world to come. Many of thoſe ſins for the which *Sodom* & *Gomor-*

*rah* were conſumed with fire and brimſtone from heauen, are ſtill practiſed in the world,

*Gen. 19.24.*

*35.*

and yet the Lord raineth not fire out of heauen to deſtroy them that do ſuch thinges;

becauſe he hath appoynted for them the fire that ſhall neuer be quenched. Many are

they which ſpeake againſt Gods word, and perſecute his church as *Pharaoh* did, & yet

*Exod. 14.*

*27.28.*

are not choked with the ſea water, as *Pharaoh* and his ſeruantes were; becauſe the

bottom,

bottomlesse sea of perdition is reserved for them. Many do murmur against heauen, & dislike of Gods ordināce as the Israelits did in the wildernes, and yet are not destroyed with *firy serpents*, & with other plagues, as they were: because the *worme* that neuer dieth shall hereafter torment them. Many there be which take bribes & giftes vnlawfully as *Gebazi* did; & yet they are not stricken with the foule discale of *leprosie*, as he was; because they shall be plagued after this life where there shall bee weeping and gnashings of teeth.

And againe many do lye & dissemble in matters of religion, as *Ananias & Sapphira* did, and yet are not punished with sudden death, as they were: because death immortal, & euerlasting waiteth for the.

These things are thus applied of *Christ* & for this cause, when the Apostle *Peter* saith, that God spared not the angels, that had sinned, but cast them down into hell; & that he spared not the old world: & that he turned the cities of *Sodom & Gomorah* into asbes; hee doth not say that God did then with the like punishments cur of the false teachers, of whom he speaketh, & such as walke like the *Sodomites* after the flesh, in the lust of uncleannesse; but he gathereth thereby, that the Lord knoweth

Num. 21. 7.

6.

1. King. 5.

27.

Act. 5. 5. 10.

\* Chrysost. in Act. Apo. c. 5. hom. 12.

2. Pet. 2. 4. 5

6.

2. Pet. 2. 9

eth how to reserve the vniust vnto the day of iudgment to be punished.

Aust. Mart.  
in li. de mo.  
parchia.

The heathen man, as Iustine Martyr alledgeth, was not ignorant of this iudgment, & of the reckoning to come: for he speaketh plainly therof: *Sicutus et impius eadem conditione futuri sunt, i. rapere, furare, fraudare, miscere*, if after this life there be no difference betweene the iust mā & the wicked, then go to, catch what thou canst, steale, deceiue, make confusion of all things: *sed errare uoluit*, but be not deceyued: for, saith he, there is a iudgment in hel beneath, which God that is Lord of all things will doe, whose name is so dreadfull that I dare not name him. This and much more he alledgeth out of *Philemon* & other heathē writers, which by the light of nature did set forth, not onely the omnipotency of God & the immortalitie of mans soule, but also the reward of vertue, & the punishment of sin after this life; & how that God (which, as one of them saith, *is the eye of equitie* that seeth all thinges) doeth beare with the euill deedes of men in this life for that they shall come into iudgment hereafter.

Psal. 73. 23.

4. 4.

The doctrine of the holy Psalmist is of singular force to this purpose, who for the instruction of others, confesseth that his *feete were almost gone*, & that his *steps had well-nigh slyde*, when

when he saw the prosperitie of the wicked, how they thrive in the world, and are not troubled as other men: but when the Lord opened his vnderstanding, he saw the ende of these men, namelie that they are sett on slippery places, and are suddenly destroyed, & horriblelie consumed, as a dreame when one awaketh. Iob testifieth the like both of their momentary prosperitie, and of their sudden destruction.

ver. 17. 18.  
19. 20.

Iob. 21. 17.  
18.

The seruants of God haue here a singular comfort, that they may not be discouraged with tribulatio, and aduersitie, and that they may not at anie time stumble at Gods long patience and benignitie toward reprobate and vniust men, seeing that he rewardeth euery man according as his doodes shal be, though he be not hasty in punishing, and though he doeth not in this life punish all mens sinnes alike.

Rom. 2. 6.  
Rev. 22. 12.

Heere also secure worldlings, and such as are slow to beleue the word of truth, may be moued to feare Gods iudgments, and by amendment of life to withdrawe themselves out of the snare of the deuill, which, as the Apostle saith, are taken of him at his will.

2. Tim. 2.  
26.

And now, if neither the promises of entering into eternall rest, nor the testimonies of Gods fearfull iudgments revealed against sinne

sin and disobedience, can moue vs to repentance, let vs yet make vse of Gods visitations wherwith we heare, and see the iniquities of these our dayes to be visited; as in all ages God sheweth diuers tokes of his displeasure and indignation against the vnrighteousnes and vnbeleefe of men. For euerie plague, euerie calamitie, sudden death, burning with fire, murther, strange sicknesses, famine, euerie flood of waters, ruine of buildings, vnseasonable weather: euerie one of these, and of the like aduersities, as oft as they happen in the world, are a sermon of repentance to all that see them, or heare therof. For whensoever God punisheth some kind of sinns, or punisheth some men more seuerely then others that haue sinned, euen that his punishment is a warning & a *memento* to euerie one of vs to looke to our selues, and to call to remembrance our owne sinns, knowing that it is the same God that will take vengeance of euerie sinne, and transgression of men, & that he will strike with a more heauie hand, if his warning, and example of his iustice be not regarded.

Wherefore, to come to our selues. We see that beside the pestilence, and many other signes of Gods anger wherewith this land of late yeares hath bene visited, the Lord hath

now



now for the space of three yeares together  
sent scarcitie of bread, famine, and penurie  
among vs. And shall we thinke that the  
poore, and the helpelesse, who (for the most-  
part) suffer these thinges, are sinners aboue  
the rest that haue not yet tasted of this cup?  
if we thinke so we vtterly deceiue our selues  
For we are otherwise taught of the Lordes  
Prophet in these words, *when the land sinneth  
against me by committing a trespass, then will I  
stretch out my hand vpon it, and will breake the  
staffe of the bread therof, and will send famine v  
pon it.* We see that the Lords hand is after this  
maner stretched out, and that the staffe of  
bread is broken. We see, and must needes  
know that the finnes of the land are great,  
and that the inhabitants therof from the  
greatest to the least haue not obeyed the voice  
of the Lord to walke in all his waies; and yet  
we see but some punished with the scourge  
of hunger and aduersitie. The rest, that are  
not yet touched, are so farre from repētance,  
& newnesse of life that, as the Prophet saith,  
*they drinke wine in bowles and anoynt themselves  
with the cinesse oynments, but no man is sorry for  
the afflictions of Ioseph.* Few doe weepe, or haue  
that Christian-like affection to weepe with  
them that suffer afflictio. And will you still  
cōtinue in sinne and hardnes of heart? shall  
not

Ezec. 14-13.

Amos. 6.6.

not the afflictions of our brethren cause vs to feare, & to turne into the way of truth before that greater plagues be powred out vpon the land, euen vpon euery soule that doeth euill and continueth in sinne and disobedience?

Euery mā may gather that the calamities of other men do testifie, that the punishmēt of his owne sinns lyeth at the doore; As to this effect, the heathen Poet speaketh.

Horatius.

*Est tua res agitur paries cum proximo iacet.*

When thou seest thy neighbours house set on fire thou hast warning to looke to thine owne. And for this cause the Lord, sometimes, cutteth downe the greene tree, shewing therby what he will do to the vnfruitful fig tree that keepeth barrē the ground of the vinyard, though he let it stand for a while.

That no man therefore might sleepe in his sinns, or thinke himselfe to be the better man because he seeth other men punished, & himselfe not touched, Christ teacheth vs most plainly by the cruell slaughter of the towre vpon the men in *Siloam*, that the worst men are not first punished, but that if God shew such tokens of his indgments vpo some few, all other mē (except they amend) shall  
nothing

Luk. 13. 2. 3.  
45.

*Galileans made by Pilat, & by the fall of the*

nothing the rather escape his heauie hand for that they be borne with for a time.

When we see therefore that God hadleth some men seuerelie, and in his iustice, we ought to feare & examine our selues what we haue deserved, & so to consider that the longer that God beareth with vs, the more terrible will be his reuengment if we abuse his benignitie & winke at the testimonies of his wrath shewed vpon others for our example.

Now, hauing such euident testimonies of Gods seuerer iudgments in al ages revealed against the vnrighteousenes and vnbeleefe of men: as the Apostle saith here of the vnbeleeuing Israelits, *we see that they could not enter in because of vnbeleefe*; so we see, & declare vnto you by the same word of truth, which we minister, that all obstinate and vnbeleeuing sinners which will not obey the truth, shall not enter into the *rest* of life everlasting, or haue any part in the felicitie of the faithfull. Do we therefore iudge men? no in no wise. The word which we minister is the iudge, and by it we denounce the iudgments of God against them which obey not this word, instructing them with meeknes, & prouing if God at any time will giue the repentance that they may come to the know-  
ledge

10.3 36.

ledge of his truth : for this is the iudgment of the spirite of God, *hee that obeyeth not the sonne, shall not see life but the wrath of God abide on him.* and he that is in this vnbeliefe, though he fast from meate, though he say many prayers, though he giue much to the poore, & though he build churches, and do many gloriouse workes, doeth yet nothing acceptable to God, while he beleeueth not in the sonne, & while his heart cleaveth not to the word of the Lord. For as it is written,

Hebr. 11.6.

Rom. 14.23

*without faith it is impossible to please God.* and againe, *whatsoever is not of faith is sinne.* So far is the carnal mā, which is possessed with vnbeliefe, frō pleasing of God, that all his workes, euen the best deedes that he doeth are nothing els but *sinne.*

Col. 2. 23.

Many there be, which doe many thinges that haue in deed, as the Apostle saith, *a show of wisdom, in voluntary religion:* but if you aske these people, from what faith their workes do proceede, and vpon what promises of God cōtained in his word their faith is setled; they will commonly say, that though they know not these things, yet hope they to bee saued as well as your selfe. But be not deceived: for this hope is no hope. It is not the *anker of the soule both sure and steadfast.* And your faith is no faith, so long as it be not built vpon the rock

Heb. 6.19.

of

of Gods worde, which is the iewel that you should desire more *then gold*: and finde to be *sweeter then hony*, and the *hony combe*. But while you bulde vpon the deuises of your owne heart, your aduersary, when the day of triall cometh, wil overthrow your whole building which is not grounded; vpon the rocke but vpon the vnſure ſand. Pſal. 19. 19.

Wherefore if you wil enter into Gods reſt, & dwell ſafely fro the feare of euill, your heart muſt be purified by faith, and, as you heare dayly, *faith is by hearing, & hearing by the word of God.* Rom. 10. 17

If hitherto you haue beene dul of hearing, or ſlow of heart to beleue this word, giue now the more diligence to heare, and to exerciſe your ſelues therein: leaſt it be taken away from you for your former negligence & vnthankfullnes. For ſo the Lord threatneth by his Prophet, *behold the daies come, ſaith the Lord God, that I will ſend a famine in the land,* Amos. 8. 11  
*not a famine of bread, nor a thriſt for water, but of* 12.  
*the hearing of the word of the Lord. And they ſhall wander from ſea to ſea, & from the North enen vnto the Eaſt ſhall they runne to & fro to ſeek the word of the Lord, & ſhall not finde it.*  
 This is a famine more to be feared then any famine of materiall bread. For this famine of hearing the word of God, is a tokē of reprobation, & a ſigne that God doth vtterly forſake,

forlake, & cast away that people or nation where it is sent. For, when God taketh away the light of his word, what shall we find but hellish darkenesse, & the shadowe of death? & this is the iust iudgment of God for the vnbeliefe of them, that shall *not enter into his rest.*

2. Cor. 6. 2.

Heb. 3. 13.

Pro. 1. 20.

ver. 33.

Rev. 3. 20.

*Beholde now, therefore the accepted time, behold now the day of saluation. For yet it is called to day, & yet wisdome uttereth her voice in the streets, & open assemblies of our people, & promisseth that whosoever obeyeth her, shall dwell safely & be quiet frō the fear of euil. Behold now the Lord standeth at the doore, & knocketh, saying, if any man heare my voice & open the doore, I will come in vnto him, and will suppe with him, & be with me.*

To this Lord, that hath made his voice to be heard among vs now aboue *fourty yeeres long*, and yet continueth vnto vs the glorious day of his grace, be praise in the church throughout all generations for euer. Let vs humble our selues before the throne of grace and pray.



A  
GODLY AND  
NECESSARY SERMON

against fleshly lustes; and against cer-  
taine mischievous May-games, which  
are the fruite thereof. Preached  
*upon the first Sabbath day in Maie,*  
*in the yeere. 1598.*

By H. R. Master of Artes, and now  
Minister of the word.

Gal. 5. 17.

*The flesh lusteth against the spirit, and the spirit  
against the flesh: and these are contrarie one, to  
the other.*



Printed at Oxford by Joseph Barnes,  
and are to be sold in Paules church-  
yard, at the signe of the Bible, 1600.

A  
GODLY AND  
NECESSARY SERMON

against Popish Idolatry and a most cor-  
rupt Ministry: As also, which  
are the fruits thereof. Preach-  
ed by the Rev. Father, John  
Widdowes, 1698.

By M. H. Master of Arts and now  
Minister of the word.

Oct. 2. 17.

The Sabbath against the Jews, and the Jews  
against the Sabbath: and the Jews are out to  
the Jews.

6. 45. 30.

573



Printed at Oxford by John Baskin,  
and are to be sold by the Stationers  
at the Sign of the Star, 1698.



## To the Reader.

**T**HIS sermon (Christia Reader) should haue bene published together with another of the sufferings & agonies of our saviour Christ, & of his victorie over death, but that some, which would be counted the soundest clarkes, and yet breache not the soundest doctrine to the world, wane not their fauourers and meanes to stoppe the way of all such things as do not concord & say amen to whatsoeuer they haue sayd & fastened vpon the world for truth. Omitting therefore things that must be deferred, I haue here aduoced to these six lectures intitled, the day of hearing, a sermon vpon a text of the Apostle Peter exhorting to abstaine from fleshy lusts. For as the sense of Sirach forbiddeth vs to keepe backe our counsell when Eccl. 4. 23. it may do good, so the afore named Apostle of Christ commandeth vs, euerie man as he hath receiued the gift, so minister the same one to 1. Pet. 4. 10. another.

Wherefor (as time & place required, & as God enabled me to be an instrument of his mercy) I haue briefly intreated of the perillous bondage and shaddowe into the which we are brought through the lusts of our owne flesh, that, seeing our selues to be in a dangerous case, we may be the more stirred vp to watch, & by Gods grace to haue victorie a-

gainst such invincible adversaries.

And when I taught these things (now more than  
ayere and a halfe agone) occasion was giue that I  
could do no lesse then in their owne colour, as neere  
as I was able, set forth the manifold evils & incō-  
ueniences of certaine offensive & unlawful games,  
speciall of may-poles. Which though it be a doc-  
trine not acceptable nor welcome to the world, spe-  
cially to such as be louers of vaine pleasures more  
then louers of God, yet must we not for fear of mē  
keepe backe those things which may do good. These  
poles set vp, & maintained to stand in too many  
places of this land; are euident markes of cōtempt  
of the word of God, & true godlinesse, and therefore,  
as we haue already by this late dearth & scarcitie  
of food that hath bene, & by sundrie plagues, &  
strange sicknesses tasted of Gods anger against such  
contempt of his Gospell: so (except, as the Prophet  
exhorteth Isa. 55. 6. we seeke the Lord while  
he may be found, and call vpon him while  
he is neere) it is to be feared that his wrath will in  
greater measure be poured out vpon the inhabitants  
of this land to the perpetuall wor of them that haue  
neglected & despised the gracious time of Gods  
calling. For what can the end of the world which  
is so fet on wickednesse look for, but bloodie  
warres, sudden sorrowes, & deadly calamities?  
Is it that we would iudge our selves that we might  
not

not be iudged of the Lord. The magistrate & the  
minister, if they do the worke of the Lord ei-  
ther negligently or deceitfully must thinke that ei-  
ther mens blood shall be required at their bandes.

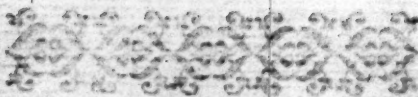
Pray therefore that all which are in authoritie,  
& al that haue the charge of mens soules commit-  
ted vnto them, may alwayes be found faithfull and  
vigilant to resist sinne and offences; not fearing  
nor fauouring the person of any mortall man whose  
breath is in his nostrilles. And pray that we all,  
what calling or condition soeuer we be of, may be al-  
wayes mindfull of our vow made in our baptisme  
to fight against sinne, the world, & the flesh, till we  
become conquerors through Christ Iesus; to whom  
be all prayse & dominion for euermore.



[illegible]

1 Dec.

21



*Against fleshy lustes.*

1. Pet. 2. 11.

*Deerly beloved, I beseech you as strangers and  
Pilgrims, abstaine from fleshy lustes, which  
fight against the soule.*

**I**N this parcel of scrip-  
ture (which you haue  
heard this morning,  
as it is vsually read in  
the church this day)  
the Apostle *Peter*, as  
an excellēt instrumēt  
of the holy Ghost,  
warneth the Christi-  
ans of the Iewes of the imminent perill, not  
of theeuers, nor of violent robbers, nor of  
wilde beaſts, nor of forraine enemies, but of  
the lustes of their owne flesh, which are the  
more dangerous, and the more hard to be a-  
voided, because they are inseparable compa-  
nions of the flesh and nature of man.

In the former chapter of this epistle, ex-  
horting them to holines & purity of living,  
he putteth them in Minde that they were not  
redeemed from their vaine conuersation, as hee  
saith, with corruptible things, as silver and golde,  
but with the precious blood of Christ as of a lambe  
undefiled and without spot, in the consideration  
where.

1. Pet. 1. 18.  
19.

*Against fleshy lustes.*

wherof, they might more clearly see what they were before their calling, & what they are now being called & sanctified in Christ Iesus. They must walke therefore in their Christian race to withstand the continual assaults of their spirituall enemies; among which the lustes of the flesh are not the least nor the easiest to be subdued, for that they fight against the soule, so long as this life lasteth, and bring forth fruite vnto eternall death.

*Peter* directeth this doctrine to the which beloeued of his owne nation the Iewes; notwithstanding it appertaineth to all Christians which haue obtained the like faith to become the true seede of *Abraham*. For as the beloeuing Iewes, to whom hee writeth this Epistle, were at that time *strangers* scattered among the gentiles, & had lost the lande of Iudaea, so, as they were Christians, they were also *strangers* vpon earth, and so are all the faithfull what nation, or people soeuer they be of, albeit that they liue and dwell in their native countrie where they were borne and brought vp.

*gallie*  
It behoueth them therefore, being *strangers*, to be more circumspect and carefull to resist their enemies; these enemies are the

*Against fleshy lustes,*

the lustes of the flesh, *which fight against* the more excellent part of man, *euen against* the soule.

Here we may learne that man, as he hath a body of flesh wherein his soule dwel-  
leth, is an enimie vnto himselfe. This  
may seeme to bee a strange *Paradox*, or a  
thing that most men (because of the igno-  
raunce that is in them) will not beleue.  
But the true Christian, that walketh not  
*after the flesh, but after the spirit*, findeth  
and feelerh it to bee true, according as it  
is vvritten, *I see another lawe in my mem- Rom. 7. 23.*  
*bers rebelling against the lawe of my minde,* 24.  
*and leading me captiue vnto the lawe of sinne,*  
*which is in my members.* O wretched man  
*that I am,* *who shall deliuer me from the bo-*  
*dy of this death?*

And the heathen man by the lighte of *Socrates.*  
nature coulde finde out the true cause of  
mans wretchednesse; vwhereof hee thus  
speaketh, the chiefe cause of all euilles that  
happen to man, is man himselfe; [for hee  
through his greedy lustes and desires trou-  
bleth both himselfe and all other crea-  
tures.

*Chrysostome* in a certaine treatise of his, *Nemo ledi-*  
doeth notablie proue that no manne is *tur nisi a se-*  
*ipso,*  
hurt

*Against fleshy lusts.*

hurt but of himselfe: for as he saith, hee that hurteth not himselfe can of none be hurt: as *Kane*, *Indas Iscariot*, king *Pharaoh*, & such others, could not haue perished if the cause of their confusion, that is, the lusts of their own flesh, which prevailed against them, had not beene within them. And contrarywise, *Iob*, *Ioseph*, *Daniell*, the Apostle *Paule*, and al good men could not be hurt, though for a time they did suffer, and tooke in good worth the spoyling of their goods, slander, imprisonment, persecution, and al iniury at the hands of them which did hurt, and yet did to them no hurt: because with patience they resisted, not giving place to the motions of fleshlie lustes. These lusts are those mighty enemies which overthrow the stoutest and the wisest among the sonnes of men. King *David*, and *Salomon* his son. with other godly men haue beene grievously wounded herewith. But the proud man is overcome of them, as *Nebuchadnezzar* was of his proud lusts. The voluptuous man, the drunkard and the vaine glorious in Apparell is overthrowne of his owne lusts, as *Dives* was. The covetous man, as *Judas* was, and the wanton fornicatour, As (if that story be true) the vniust Iudges were that condemned chaste *Susanna*.

Seeing



*Against fleshy lusts.*

Seeing therefore that our flesh is as a strong castle that defendeth so many lustes, which fight against the soule, as there be diversities of finnes, we are well admonished of the Apostle, as *strangers & pilgrims* to looke to our selues and to abstaine from such enemies.

*Strangers and pilgrims* doe commonly stand in more feare of enemies the they that dwell in their knowne country and among their acquaintance, as it appeareth by *Jacob* howe he feared the *Canaanites* when his sonnes had slaine *Hamor* and *Sechem*. He feared because he was a stranger in the land & few in number in comparison of his enemies.

Gen. 34. 30

So *Lot* is despised of the *Sodomites*, because he was a stranger, and one that had not been borne in that country; therefore they regard not his prayers, nor his intreaty he made vnto them, but bid him bee packing as a stranger. This pride of insulting against strangers lyeth as poison within vs all, what nation soeuer we be of, and vpon any light occasion sheweth it selfe. It pleased God therefore, (who is no acceptor of persons) to bridle such insolencie by his holy word, as it is written, *love the stranger*. and againe, *thou shalt love the stranger as thy selfe*. With a mercie that wee haue iust cause so to do. For yee were strangers

Gen. 19. 9.

Act. 10. 34.

Deut. 10. 19

Levi. 19. 34

gers

*Against fleshy lustes.*

*gers in the land of Egypt.*

*Iosephs* brethren do behaue themselves in the lande of Egypt with greate humility, and are afraide at the rough wordes of *Ioseph*, which they woulde not haue done but for that they were *strangers* in the land & few in number. And that is it that should cause *all strangers and pilgrims* to looke to their owne waies, & to liue warily, because they are compassed about with strange people of strange conditions, which are many in nūber, & they few.

Now the state of all true Christians here vpon earth is by the condition and nature of strangers most fully expressed. For in the sacred scriptures they are called *strangers*. The Prophet speaking in the person of the faithfull confesseth that they are so, saying, *I am a stranger vpon earth.* And againe, *I am a stranger with thee, & a sojourner as all my fathers were.* & in another place, where he confesseth his own, and his peoples vnworthines, he saith, *we are strangers before thee, & sojourners like all our fathers; our daies are like the shadow vpon the earth, and there is none abiding.*

We see that this is true; for man so long as he dwelleth in the tabernacle of his flesh, dwelleth as a *stranger* among his spirituall e-

nemies

*Against fleshy lustes.*

emies yvwhich are the lustes of his flesh, daily fighting against him, and wounding his soule more deadly then the multitude of any strange and barbarous people can wound or hurt his bodie when they are mooved to fight against him. Man can kill but the bodie, but *fleshy lustes* kill both the soule and bodie too. This the Apostle *Paul* sheweth, where hee saith, *if yee live after the flesh, yee shall die.* Rom. 8.13.

VVee reade in an heathen vvriter that *Dichys Croc. de bello Tro. lib. 4.* the arrowes of Hercules had beene dipt in the blood of the venomous monster Hydra; And therefore wholocuer was shot or wounded with any of them perished and dyed without recovery. The lustes of the flesh may be compared to such Arrowes: for the flesh of al men hath ever since the fall of Adam been infected with the venime of the old serpent the Devil; And therefore the lustes thereof slay the soule with endlesse death, if they be not resisted with great vigilancy. For as *James* saith, *when lust hath conceived, it bringeth forth sin: & sin when it is finished, bringeth forth death.* Here is the wounde that lust giveth to the soule, to wit, death which shall never have an end. & againe the same Apostle saith, *from whence are evillnes* Jam. 1.15. and



*Against fleshy lustes.*

And, even the heart; and no man can make him a newe heart, no man can go out of his own flesh, nor change the dwelling place of his soule so long as this life lasteth.

Luther writeth of one that was grieved with himselfe for sinne, & weary with seeing & hearing the iniquities of the world; which made him forsake the societie of mē, & goe into a desert place thinking there to be safe from evill, & frō all occasion of sinne. but herein he was greatly deceyued: for, being in the desert, he had with him an earthe vessell, to hold water in: this vessell with often falling downe from the place where he would haue had it to stand, did moue him so such anger, that at the last it caused him to breake it in peeces. Then he beganne to consider what his nature was: & saw that he could haue no peace with himselfe though no mā disquieted him. If this be true (as most true it is that in mā's flesh dwelleth no good thing) what excellēt thing do the Heremits, & such people as forsake the felowshipe of men vnder a pretense of religion, if they abstayne from offending when they want occasion to offend? you know that the theefe cannot steale so long as nothing is lesse in his way. If ther be no battell, there cā be no victorie; but

Martin Luther of one that intended to bee an Heremite,

Rom. 7. 18.

*Against fleshy lustes.*

but we see that the Christians victorie is not gotten by altering the dwelling place of his body, or by going out of the world, that is, out of the societie of men, but it must be in the world by resisting his daylie aduersaries to keepe himselfe, as James saith, *unspotted of the world.* For Christ will not haue his disciples to be exempted from the combates, & temptations of the world, least they should waxe deintie & slouthfull, or true vnprofitable to other men: and therefore he doth not pray to haue them taken out of the world, but hee prayeth to haue them kept from euill, that in the middelt of dangers they may not be wounded to death, and that his power may be made perfect in weaknes. For it is manifest that in the holiest men of this world, the flesh is weake and lusteth after euill things. *I know,* saith the Apostle, *that in me, that is in my flesh dwelleth no good thing.*

If the flesh were not corrupt & full of euill lustes, man should be free from all kinde of dangers: for then Sathan could haue no power ouer him, the world could not deceiue him, and the vanities of this life could not entice him. But the flesh, which euerie man beareth about with him, so long as he is a pilgrim vpon earth, is as a huge heape of all vncleanenes

*Against fleshy lusts.*

worldly nature is like to a puddle of water full of mud & dirt in the bottome, which, as soon as it is stirred, infesteth and fowleth all the water that it becommeth vnwholesome both for man and beast.

So Sathan finding store of corruption and filthfull lustes within mans body and flesh, kindleth vp the same and kindleth them, euen more ministering occasion to commit one sinne or other that the soule may be defiled, and be made loathsome in the sight of God. here is the roote of euill, and here is the puddle of deadly poyson, even the flesh which euill lusteth against the spirit. And for this cause the holy Ghost hath not created from vs what wilbe the end if we suffer the flesh to haue the vpper hand. For he telleth vs plainly of y<sup>e</sup> time after the flesh ye shall die. but if we wil Rom. 8. 13. escape this death, hee warneth vs to play the souldiers and to kill that wee our selues bee not killed hereafter. saith hee, Col. 3. 5. *kill therefore, or kill your members which are on the earth.* VVhat members? *fornication, uncleanness, inordinate affection, euill concupisence, and covetousnesse.* But wee haue no members that are named with these names. VVee thinke so indeede, but the spirit of G O D teach more then wee doe, and

*Against fleshy lusts.*

and therefore signifieth vnto vs that sinne  
hath taken so deepe roote in vs that, for the  
most part, it ouerruleth vs in so much that it  
callethe the affectiōs of our flesh by the name  
of mēbers. And therefore you canot here an  
exhortation more necessarie for Christians  
then is y to *mortifie* or to abstaine from  
the deedes of the flesh and whosoener is a  
doer of this on lesson, is a profitable scholler  
in the schoole of Christ but when should we  
abstaine frō these lustes, and mortifie them?  
there is no time, nor day of our life, nor any  
hower in the day but some of them do fight  
against our soules for they are so many in nu-  
ber (as you heard before) as there be diuer-  
sities of sinns if you wil know the by name,  
the lust of pride is one, the lust of vncleane-  
nes is another, the lust of anger & wrath is ano-  
ther, the lust of couetousnes is another, the  
lust of backbiting and slandering is another,  
the lust of enuy or euil wil to your neighbor  
is another, the lust of gluttony & drunkenes  
is another, the lust of swearing, of slouthful-  
nes, & of filthy talking, with a number moe  
are the lusts that lie still in our flesh whiche-  
soouer we go, and euen one of them when  
opportunite serueth will shew it selfe an e-  
nemie to our soules. These are the children  
of



*Against slothfull lusts.*

of Babylon which lead the children of Israel captive, happy is he that taketh them and ~~abuse them~~ *against the stones*. Beate them downe therefore while they be young; and put ye on the spiritual armour, & take to you the shield of faith that ye may be able to withstand the. You that wilbe active & seek to excell one another at games & plaies, you that thinke it a disgrace to put vp Inurie & to be abused at the handes of me, whie are ye faint hearted herein? and whie will ye not see it when these enemies of your soules do abuse you and make you their slaues while yee loue them & are led by them to committe sinne? many of them need not fight against you: for you geue place to them without resistance & do vtrierly forget the vowe made in your baptisme, which is, to *for sake* them & *not to be led by them*.

It is scene that they which are the souldiers of earthly princes, when they come to the warres, can prepare themselves euery man in his place to fight, and none must bee idle, when his captaine putteth his life in hazard; Because they are then to deale with their bodily enemies, at whose handes, if they be vanquished, nothing but death or bondage is to be looked for. And shall the souldiers

*Against fleshy lusts.*

of Christ sleepe when they should watch? Shall they play when they should fight? & Shall they be careless whe they are beset with so many enemies which intend to bring the soule to destruction and bondage to the Devil & his Angells? Christian men are always in this danger; and there is no hope of victorie against these aduerfaries vnlesse we will with manly courage fight against them vnder the banner of our captaine Christ, according as we haue promised at the tyme of our baptisme: & his banner & example that he

*The meanes  
or the weapons  
whereby we must  
fight against  
fleshy lusts.*

left vnto vs, is sobrietie, watching, earnest praiers, teares, abstinence, and abstaininge euen from all appearance of euill. These things he, being free from sinne & all fleshy lusts, exercised in his life, that he might leaue vs an example with what weapons we must overcome our enemies, & saue our selues from their lying in waite for our blood.

How then will they be counted Christians, or Christ his souldiers that neuer imitate him, nor exercise any of these meanes. This is the cause that so few obtaine the victorie to be crowned kinges, and so many dayly perish in their finnes by imitating the world and obeyinge their owne lustes. For as our father saith, what

LORDE

*Against fleshy lustes.*

**W**ORDE of master would take it in good  
 part at the hand of his servant that when  
 he himselfe did lacke and suffer hunger &  
 did labour and watch, his servant should  
 then give himselfe to eate and drinke, to  
 sleepe and lye at ease? the servants of Christ  
 have no such priuiledge for he saith that *the*  
*servant is not greater then his Lord, Io. 13. 20.*  
 Wherefore whosoever immitateth him nor  
 cannot be his servant, but is a servant of  
 his owne lustes wherevnto hee yeeldeth  
 and obeyeth: for so the Apostle witnesseth,  
*know ye that you are his servants to whom*  
*you obey, whether it be of sinne unto death or*  
*of obedience unto righteousness?*

Rom. 6. 16  
 and ye are  
 the slaves of  
 sin which  
 leads to death  
 or ye are  
 the slaves of  
 obedience which  
 leads to  
 righteousness

Consider therefore, brethren, whether  
 ye be the souldiers and servants of Christ, or  
 whether yee serve your owne lustes, see-  
 inge you are so farr from performing  
 the vow and promise made in your bap-  
 tisme: that you sell your selues to bee  
 the authours of vanities and vaine plea-  
 sures; servinge your owne lustes by  
 waggely pastimes and profane recrea-  
 tions.

Your wanton druncing of men and wo-  
 men together in a most lascivious maner you  
 will not yet leave.

edw

K 3

that

*Against feytherly law.*

So That pestilent play at football vpon the  
Lordes day hath of late beene very fearful-  
ly punished among you; even in a neighbour  
of your next parish, a spectacle sufficient to  
terrifie all, whose heartes are not hardened  
in sinne, in whom neyther the wordes nor  
workes of God can haue any impression to  
draw them to the consideration of their owne  
wayes.

*A notable  
exaple shew-  
ed vpon the  
abuse of the  
sabbath day.*

This your neighbour being (as you know)  
at play this day fortnight, with running against  
another man, brake his legges so lamentably  
that (as it is reported for truth) the fight  
therof made some of the beholders ready to  
faint. This wound could by no meanes bee  
cured, but his bodie putteth therevpon, it  
brought him to his end, & to his grave this  
daylenight, to the great discomfort & vndo-  
ing of his poore wife and three Children.

Behold here the fruit of godd fellowship  
(as they call it) where their meetings are of-  
ten times mingled with their owne blood, &  
one man murdered by another. Here is a la-  
mentable acte. At whose handes shall this  
mans blood be required? for when the  
Lord maketh inquisition for blood hee can-  
not but remember it. No doubt the  
magistrate cannot bee cleare therof.

who ought carefully to haue foreseene the  
suppression of such meetings, to the pray-  
ing of this and the like noysome inconve-  
niences which may and do commonly fall but  
at such unlawful assemblies.

Yet all this cannot warne vs to liue soberly  
and to loase these abuses, but rather  
to adde other vnto them as great, yea  
and more monstrous. I must change my voice and set be-  
fore you some offyant desperate sinnes in  
that owne collours and properties: I meane  
your mischituous pole; your may pole, or  
what youe madding Pole. A manifest  
mark of your irreuerent folly, and of all  
other ill spona most offensive to the church  
of God.

They that will haue such banners set vp  
and not much vnto the children of Israel  
which made a wilderness in the wilderness  
and had their day for the dedicating of it  
whereupon they gaue themselves to dance  
and to play. But you will answere that  
you do not say of your pole as the Israel-  
ites did of their false, *It is by Gods hand*

Exod. 31.4

5.6

7.10.21

ven.4

*Against the dauncers & May games*

god further and compare your fact with theirs: Touching their *day daunce*, the scripture doeth not say that when they commended that Idolatrie they proclaimed an *holly daunce* of the calves; but an *holly daunce* of the Lord. And they say, *we are not idolaters*. Yet

And the dauncers aboute May-poles say, that they come to church, & for all their spote they serue the Lorde as well as others. But GOD cannot be served by your comming to church; and by calling his name and commendings in your mouth when your heart & minde is not with him, but with your pastime and pleasure; which you take most delight in. And therefore, if you call on

*1 Tim. 2. 19.* the name of Christ, you must depart from iniquities; or els you provoke the Lorde to greater anger and indignation against you by drawing neere unto him with your lips, whereas you hate to be reformed in your lines.

*Psal. 50. 16.* *17.*

Moreover when Paul rehearseth to the *Corinthians*, what he Idolatrie of the *Idolaters* was; he speaketh not of their *idol* itself, but saith, they were *idolaters*. If we aske what it is, wherein? the people say, *we saye, we eat & drinke, & rejoyce as they*. There is their Idolatrie. And now when doth your *holly* within pastime differ from theirs and their *holly* Idolatrie,

*Spizella monticola* (Aud.)

Idolatrie, lo is yours for in this sense the scrip-  
ture callith *idolatry*, *Idolatry* Coll. 3. v. 5. that  
that any man, were he neuer so gouernour, vs  
seth to worship his silver and golde, vnto  
pay and make petition vnto his worldly  
wealth, but that he lone and hking there of  
draweth away his heart, that God cannot be  
worshipped *in firme and truth*. In this sense  
therefore what pastime or pleasure soever  
carrieth away mens heartes from the sincere  
worship of God, is Idolatrie.

There be others that are pious before

Some will aske, do you finde in the scrip-  
ture that a May-pole is forbidden? I aske also  
of these men, where they finde that the  
scripture forbiddeth men to be Papists. But  
the scriptures forbid Idolatry, and condemn  
false doctrine: things which are not to be

**Exod. 20. 4.**

1.10.5.21.

**Gal. 1.7.8.**

And you see and heare that the Pope and  
all Papists do praise the odes of poets, and  
teach the other: And therefore to be a poet  
is so contrary to the word of God, as it is  
wise the scriptures do vnterly forbid christi-  
ans to be children in vnderstanding, to follow their  
fancies, to enter into this world, to beare fellowship with  
the stouish fabrickes of darkness. And they plainly  
forbid all such kind of things, & able scriptures

**1. Cor. 14.**

**20.**

Rom. 13. 2.

**Eph. 5. 11.**—

**Rom-13.12**

*Against mischievous May games.*

as you heere, exhorteth to abstaine from fleshly  
lusts. But your May-pole, & May-games are  
the fruit of ignorance, are after the fashion of  
the world, and are the workers of darknesse,  
proceeding from fleshly lusts. They are done  
in wastour, and are the cause of drunkenness.  
Yea commonly they are the cause of strife &  
tumult, & sometime of murder also. Are they  
not therefore forbidden in the holy scrip-  
tures? *And thus much hath beene heard from the  
mouth of God.*

There be others that are patrons & favou-  
rers of this goodly pageant, which alleadge  
antiquity, & custome for the defence of the  
same, & say that it is a thing that hath bene  
vsed in the time of our forefathers, & before  
we were borne, & at this day, (such a rowne,  
Godscho parish hath it, & will haue it in def-  
pight of the that speake against it. Let these  
men remember in like manner that Idolatrie,  
rebellion, murder, & all other wickednesse  
hath bene practised in the world of old time  
& before we were borne; & so Gods iust pu-  
nishment hath bene declared against them  
that were doers of such things. They that wil  
therefore imitate men in their old sins, shall  
also be partakers with them of their old pu-  
nishments. Yea, & their punishment shall be so  
much



*Against mischievous May-games.*

much the sharper, by how much their warning  
hath bene the more. And as for the example  
& custome of other places which now up-  
hold & maintaine these banners, that shold  
make the to be the lesse hurtfull, but rather it  
showeth that the whole world hath in this  
and we are commanded not to follow a multitude  
to do evil; quod est ignominiosum & illud

1. Ioh. 5. 19.

Exod. 23. 2.

When *Demetrius* & the men of *Ephesus* saw  
that *Pauls* preaching wrought so effectually  
that their goddes *Diana* was in hazard to be  
set at nought and reiected, they haue no bet-  
ter weapons to defend her then the shield of  
custome, & example of the multitude. *At A*  
fo, say they, and the world was spoiled here of

Act. 19. 27.

We can be cōtent whe we come to churche  
to here this and the like scriptures; but we  
thinke that the preacher is out of his text if  
he apply them to vs, to the abuses of our  
time: for we haue gotten the name of Chris-  
tians & therefore we thinke that whatsoever  
we do is free enough from idolatry: Thus are  
most men through the blindness of their eyes  
hearts hardenod in their sinnes. *on this*  
There is no common wealth so well reform-  
med but (for the most part) in all places, the  
greatest nūber of men are lovers of the world  
more the lovers of God; & every one is his  
drawn

Christian

*Against mischievous May-poles.*

Man hath lust cause to be grieved to see that  
after fourtie yeares preaching of the Gospell  
in this land, men should still eare these and  
the like idolleries in their heartes. For where  
ye see these may-poles stand, there shall  
you finde that either the word of God is co-  
coined, or else it hath not as yet been pow-  
fully taught among the people of that place.  
We hath bene seen in some places of this  
land that men have bene so desperately dis-  
posed to maintaine their may-triumphes that  
they have set vp with the the Queenes arms,  
intending by this colour to intrap such men  
as would speake against them, or go about  
to haue the downe, as if the Queenes maiesty  
had allowed her armes to be set on may-pole.  
Lo here the childre of this world are in their  
generation wiser then the childre of light. Oh  
that magistrats would looke better to these  
abuses.

Some say, that these eyes to see, do yet winkle  
at this matter, and say that the setting vp of  
a pole is no sinne, & that it cannot hurt if o-  
ther abuses did not follow it. But they might  
see that the thing it selfe is an abuse, & that  
there is nothing in it which is not sin. For it is  
not of the nature of those things which God  
alloweth

*Against the sinne of Idleness.*

showeth for the mainetaininge of mens  
life, as for sleepe, meate, drinke, and apparell.  
These things are necessarie, and without  
the vse of them we cannot live; and yet while  
we abuse them, or exceed in any of them, it  
is sin but the setting vp of a pole, after the  
manner that we speake of, addeth one sinne  
to another, contrarie to the counsell of the  
sonne of *Sarab*, which forbiddeth to bind  
two sinnes together.

*Eccl. 7. 3.*

First it is an abuse of Gods creatures: for  
God created not the trees of the vwoode to  
be cut downe and set vp againe for gazing  
stokes, to no other vse but to satisfie mens  
fleshy lusts. God crowneth the yeare with  
his blessings, and satisfieth every tree with  
moisture, making it to be greene and pleas-  
saunt, and to bee fruitfull after his kinde.  
But vaine and gracelesse men destroy the  
most flourishing trees, and sette them  
vp to bee drye and vnfruitfull like them-  
selues.

Secondly the deede done is an idle deed,  
and not only so, but also a deede of offence,  
and a stumbling blocke to drawe away ma-  
ny that are weake, & to cause them to *speake*  
*good of evil*, and to take pleasure therein. But  
every idle deede is more then an idle  
word

*Against mischievous May-games.*

Mar. 13. 36.

word. And every idle word is sinne (or else Christ would not have said that men *shall give answer thereof at the day of judgement*) Therefore every idle deed is a greater sin. And every offence, which hindreth the faith of others, is such a sin that he saith, *it were better for the author thereof that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.*

Mar. 18. 6.

Eccl. 3.

Thirdly the May-poles are caterpillers to the common wealth, for they make destruction of the fairest young trees, which, if they were suffered to grow, would in time be good timber for necessary uses. Thus in the act it selfe, not speaking of the mischievous sequels thereof, we may see many sins bound together, as the abuse of Gods creature, a deed vnprofitable, hurtful, & offensive to others, and finally an hindrance to the common wealth, which is a breach of charity.

Who can tell whether the setting vp of these poles proceedeth not from the leaven of our adversaries the Pope & his seminaries? for it is not vnknown to them that wheresoever such banners do stand there are many wavering & ignorant people, not yet instructed

sted

And not led in religion, which, if they might have their desire would quickly be perverted to go after *Baal*, and to like better of the *Mass* then of the *Gospel*, and so to

obtain such vain things, as they have made vow to their bodies. *Let us pray for*

To them that aske what recreation may be lawfull for them, and what exercise young men shall have, we cannot appoint any, which the word of God doth not allow. Christians

are commanded to abstaine from all appearance of evil. Howbeit, according to mans wisdom *1. Thes. 5. 22.*

(which saith, of evils the lesse is to be chosen) of bodily exercises, such may be vsed as are profitable to the common wealth, & not of. sensue to religion: notwithstanding the chiefest exercise of Christian-men, whether they

be young or old, should at all times bee in the law of the Lord. For therein the godly man, as *David* saith, doth exercise himselfe day & night.

And that is the exercise wherewith the wisdom of God would haue a young man to re. *Psal. 1. 2.*

dress his way; like the young men of whom *S. Iohn* writeth, that they were strong, and that they had the word of God abiding in them, &

had overcome the wicked. But alas the contrary may be saide of most young men in these daies. Let them therefore consider what ma. *Psal. 119. 9.*

ster

*Against the Heresie of the Anabaptists*

Further they shew, & let them shake of the yoke  
of sinne, and obtaine from *fleshy lusts*,  
redressing their waies according to the word  
of God, that so they may become the ser-  
uants of Christ to whom they haue made a-  
uowe in their baptisme. Let vs pray for the  
assistance of Gods holy Spirit that we may  
subdue all *fleshy lusts*.

And pray we that magistrates & such as  
are in authoritie may haue a greater care to  
reforme manners, & to see what ought to be  
reformed.

**PINIS.**



It is written, that the Lord God of Israel  
had his dwelling in them, & that  
had dwelt in them. But alas the contri-  
ty may be made of most young men in these  
times, let them therefore consider what ma-  
lice

Rob. Roberts